A BOOKE OF CHRISTIAN EXERCISE APPERTAINING to RESOLVTION, that is, shewing how that we should resolue our selues to become Christians indeede. *By R. P.*

Perused, and accompanied nowe with a treatise tending to pacification. By

EDMVND EVNNY.

HEB. 13. 8.

Iesus Christ yesterday, & to day, & the same for euer.

AT OXFORD,
Printed by IOSEPH BARNES, Printer to that famous *Vniuersity*.
1585.

BIBLIOTHECA·BODLEIANA

TO THE MOST REVE. REND FATHER IN GOD, HIS VERIE GOOD LORD AND Patron, EDWIN, by the prouidence of god Archbishoppe of Yorke, Primate of Englande, and Metropolitan, &c.

MAY it pleaſe your grace to vnderſtande, that whereas at the firſt by a friende of mine & after by my owne experience I perceiued that the booke enſuing was willingly read by diuerſe, for the perſuaſion that it hath to godlineſſe of life, which notwithſtanding in many pointes was corruptly ſet downe: I thought good in the ende, to get the ſame publiſhed againe in ſome better māner than now it is come forth amongſt them; that ſo the good, that the reading thereof might otherwiſe doe, might cary no hurt or danger withal, ſo far as by me might be prevented. For this cauſe I haue taken the paines, both to purge it of certaine pointes that carried eyther ſome manifeſt errour, or elſe ſome other inconuenience with them: and to ioyne another ſhort treatiſe withall, to exhorte thoſe that are not yet perſwaded, to ioyne with vs likewiſe in the trueth of religion. For ſo to accept of our aduerſaries labours ſo much as is good, maie

I truſt bring to paſſe with ſome fewe of them, that thẽſelues will better perceiue that wherein they ſhall doe well, they may looke to bee as readily encouraged by vs, as when they doe ill, to be admoniſhed or reprehended either, as the caſe doth require: and others likewiſe of their welwillers (yet notwithſtanding in this vary from them, that they ſtande more indifferent in the cauſe of religion, and meane not otherwiſe to perſiſt in their opinions, but ſo far as they thinke they haue reaſon for them) may ſo bee the rather induced to aſſure themſelues (as the trueth indeede is) that wherein they haue ſufficient warrante for the points that they ſtande on, they are not in any wiſe miſliked by vs, but onely for thoſe, wherein they haue no ſufficient groundworke to beare them out. I was alſo very glad, both that ſome of them had taken paines in that kinde of labor and that others of their profeſſion were ſome times occupied in reading of ſuch. For whereas by their bookes that are of controverſies, the readers of them that are before ſmitten with that kinde of infection, are ofttimes the more intãgled in their errors: & more kindled likewiſe with inordinate heate, againſt all thoſe that more ſincerely hold the Chriſtian faith: by this kind of labor it may fall out

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that comming thereby to the feare of God, though but after a corrupter maner, yet therein may they possibly finde a ready way, first to drawe them somewhat on, to a better advisement of their waies: and then after that, to espie their wonted errors likewise, and to ioine with vs in the trueth of religion. In which course the better to helpe them, I haue added this other Treatise withall: so to bring before their eies, howe the case for that matter doth stande betwixte vs, and howe little cause there is for them so much to be afraide of our profession, as some haue borne them in hand that they ought: trusting withal, that as they do already agree with vs in many points of great importance: so they can be content to condiscende vnto vs in the rest likewise, if it may appeare vnto thē, that in so doing they doe none otherwise thā as of conscience, and dutie they ought.

Both which bookes, when I thought to haue presented vnto your Grace, I was for a time stayed by this, for that I thought them not a present worthye enough, in respect of my labors therein. But when I did more deepely consider, that I might very well hope of better acceptance, than the strict worthinesse of the thing should deserue, I was then fully resolved to bee so boulde as to pre-

ſent your grace with them, ſuch as they be: and for whatſoever wanteth: either in thē, or me, to reſt in the good aſſurāce that I haue, that your grace wil, notwithſtāding of your own inclination, in good part take thē. As alſo I take it, that I am by good reaſon induced ſo to doe, both for that the dignitie of your place in the Church of God among vs, & mine owne ſpeciall duetie beſides, doeth of right require it, and much more than it, if mine ability might accordingly ſerue: and the nature of the matter in one principall point is ſuch, as that by a certaine kinde of neceſſity it leadeth me thereunto. For whereas it may be the perſwaſiō of ſome that no ſuch woorke as is at the firſt ſo corrupt in it ſelfe, ſhould bee brought forth to light by anie of vs, though never ſo warilie we purged it before (wherein notwithſtanding there bee manie good reaſons to ground vpon, for thoſe that are otherwiſe minded:) hence it is, that your Graces cenſure, eſpeciall here in theſe partes is of mee and others of the ſame iuriſdiction, eſpecially to be regarded, for the place that God hath given you among vs. In which kinde of labour, as *Caſtilion* firſt, then alſo maſter *Rogers* haue done very well, in that little booke of *Kempicius*, that is called the imitation of Chriſt, leaving out the corruption of

it, and taking onelie that vvhich vvas ſound: ſo that *Joh: Baptiſt Fickler* bin verie bold in wreſting hath which another had written ſo well, of the power of the Magiſtrate over his ſubiects, and the dutie of ſubiectes to him againe, altogither to the eſtabliſhing of the Popes ſupremacie, and to animate their owne confederates againſt their godlie and lawefull Princes, chaunging nothing elſe (to ſpeake of) but thoſe very titles, & other wiſe vſing the others matter, method, & ſtile. Nevertheleſſe as the former of theſe examples ſhew vs, how ſuch things may rightly be vſed: ſo the other thinges may admoniſh thoſe that would miſlike to haue their overſight ſo holpen, that they had neede as much to goe about to excuſe their owne fellows, as to impugne any others therefore, that vſe their freedome more moderatelie. As for my ſelfe having vſed my libertie ſo eaſilie as I haue done, altering no more than neede required, and doing the ſame in quiet manner, without any griefe againſt the Author, whoſoever it were, or diſgrace to his doings (ſo much as might be, not betraying the truth) I am the leſſe carefull (vnder the protection of your graces cenſure) either of the cenſure, or aſſaulte of others, that are more led by affection than reaſon. To bee ſhort, whereas the

former of these two bookes calleth men from the loue of the worlde, & the latter likewise, doth call men from their wonted errors vnto the trueth: in both these respects, I thought your Grace would so much the rather accept of them. For hauing had so long experiēce of the world as you haue, very likelihoode teacheth, that needs you must grow more & more from the loue thereof: & it is sufficiently knowen vnto all, that having found this mercy your selfe, to bee delivered from the former ignorance, & to be brought to the knowledge of the truth, you haue in like sort, in this long course that God hath giuē you, much called on others to doe the like. These books therefore that treat of the same, I thought shoulde bee the rather welcome. And I beseech Almighty God, the fountaine & giuer of al thinges to giue you grace so to consider of the one, & to goe on forward in the other, as that more and more departing from the loue of the worlde, and more & more performing the worke of the ministery, you bring the former at length to nothing, and make the other a polished worke for the day of the Lord.

Your Graces most humble in the Lord,
EDM BVNNY.

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THE PREFACE TO *the reader.*

CONcerning the former of these two bookes (gentle reader) I haue to admonish thee of certaine thinges thereunto belonging: & first as touching the author of it, then as touching the booke it selfe. Who it is that was the Author of it, I doe not knowe, for that the Author hath not put to his name, but only two letters in the ende of his preface: which two letters I haue set downe vnder the title of the booke it selfe. But whosoeuer it is, that was the author of it, himselfe doeth set downe both the occasion whereuppon he wrote it, & what was his intent, and purpose therein. The occasion of it was, that one *Caspar Loart*, Doctor of diuinity, & a Iesuite frier, had before written a booke of much like argument in the Italian tongue: which a countrieman of ours at Paris in France had about foure yeares since translated into English: and had done (as he thought) much good thereby. Wherevpon the Author hereof minding to haue imprinted that againe and to haue enriched it, both with matter, & method: he found the course that hee determined, to haue this issue in the ende, that he thought not good to im-

Of the author.

By what occasiō hee wrote.

print againe the booke of Doctor *Lewis*, but rather to make another of his owne, & to gather in thereunto, whatsoeuer is in that booke, or others such like, to this effect. Which excuse when he had taken, hee thought good to followe this order therein: first to shewe, how to resolue our selues to serue God indeede: then, how to begin to doe it: & lastly, how to continue vnto the ende. And so setting in hande with the worke, and having finished the first part, that hath hee sent ouer in the mean season: vntil he shal be able to finish the rest. His intent and purpose was, as himselfe doth witnesse, that his countrie men might haue some one sufficient direction for matters of life, among so many bookes of cõtrouersies, for that those (though otherwise hee account them needfull) doe helpe but little he saith, oft times to good life: but rather fill the heads of men with a spirite of contradiction and contention, that for the most part hindereth deuotion. Insomuch that he much misliketh that men commonly spende so much of their time so vnprofitably, talking of faith, but not seeking to build thereon as they ought to doe, and so doe but wearie themselues in vaine: making much adoe, but getting but little profit thereby, much disquieting our selues and others, and yet obtaining but

His intent & purpose.

small

ſmall reward. Which complaint of his is iuſt indeede, as the matter is handled by many. And ſo having proteſted his good meaning therein, deſireth all, though they diſſent from him in religion, yet laying aſide hatred, malice and wrathful contention, to ioine togither in amendment of life, and in praying one for another. Which we might haue heard in his owne wordes, but that he interlaceth other thinges withall, that I dare not in conſcience and duetie to God commend vnto thee. Concerning the booke it ſelfe, it ſeemeth to be moſt of al gathered out of certaine of the ſchoole-men (as they are tearmed) that living in the corrupter time of the Church, did moſt of all by that occaſion treat of reformation of life: when as others were rather occupied about the controverſies, that were moſt in queſtion amonge them. And although my ſelfe haue beſtowed no great time in them, yet the litle that I haue beſtowed, I ſee it to reſemble thē ſo much, eſpeciallie for the invention of it, that as wee finde ſometimes a readie helpe in the face of the childe to geſſe at the father: ſo in this likewiſe me thinke that we haue in the booke it ſelfe, that which may leade vs to this coniecture. But my meaning at this time is firſt to ſhewe thee what it was as it is ſet

Of the booke it ſelfe.

foorth by the author himſelfe, and then what is done thereunto by mee, that ſo I might get it publiſhed to all. As it is ſet forth by the authour himſelfe, if we conſider the ſubſtaunce of it, ſurely it was well worth the labour (a few points only excepted) and much of it of good perſuaſion to godlines of life. But if we conſider the forme or manner of it, therein maieſt thou find; that it was needfull for mee, before hande to admoniſh thee of theſe few things. Firſt that throughout the whole booke the authour hath vſed, in thoſe Scriptures that hee alleadgeth, the vulgar tranſlation, that was before in cõmon vſe with them: & ſome ſpeciall word preciſely, ſuch as before they haue taken vpon them to obſerue, and therin ſtill to diſſent from vs. The vulgar tranſlation is knowne well inough, ſo that I needе to ſay nothing of it. Thoſe ſpeciall woordes that preciſely he vſeth, are, Our Lord, when it is more agreeable to the text to ſay, The Lorde: Iuſtice, for righteouſnes: pennance, for repentance, merit, for good workes, or the ſervice of God: and a few others.

In what maner it came forth at the firſt.

Then alſo in divers parts of the booke there were mingled in withall, certaine opinions & doctrins of their own profeſſion, moſt of them ſuch as are manifeſt corruptions, and ſome of them no more

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but over venturous: and certaine places alleaged out of others, little appertaining to the matter, or elſe more coldelie handling the matters propounded, than that well they could match with the reſidue that are in the Treatiſe to that purpoſe alleaged. In this maner came it into my handes: and ſo it is yet extant among them. Now concerning my doings therein, firſt of the ſubſtaunce of it becauſe it is much of it good, I haue ſo farre not only conceived liking of it my ſelfe, but alſo haue done my beſt indeuour thus to publiſh it vnto all, that ſo manie as will, may take to themſelues the benefite of it. In which kind of argument though many others in theſe our daies haue done very commendably like wiſe: yet I doe ſpecially commend this vnto thee, the rather for that it proceedeth from thoſe, that otherwiſe are for diverſe pointes, the greateſt aduerſaries that wee haue in the cauſe of religion. And whereas inordinate contention is not onely vnſeemely for the Church of God, but alſo hurtfull to the cauſe of religion, a ſpeciall point of wiſedome it is when God hath beſtowed any good gift of any of vs all, that other ſhould ſo eſteeme thereof, as that they make the ſame a mean to moderate the bitternes of their affections towards all thoſe that gladly

What is done to it ſince.

Firſt in the ſubſtance which is approoved.

gladly would haue peaceablie withall, ſo much as they might: as alſo on the other ſide it is verie cleare, that thoſe that will not, ſo far as the cauſe of religion it ſelfe doth permit them, may haue iuſt occaſion to be aſhamed: & thereby to finde out what kinde of ſpirit it is that doth leade them. So the ſubſtaunce of the booke is ſuch, as that a minde that is well diſpoſed, may with one, & the ſelfe-ſame labor gather out of it both leſſons of godlines vnto it ſelfe: & that which may ſomwhat occaſion ſome better agreement among certaine of vs, with ſuch of them I mean as ſtand more indifferēt & are cōtent to diſſent no further from vs, than of conſcience they thinke that they ought. The former of which will yeelde vs this fruit, that wee ſhall addreſſe our ſelues to doe in ſome good meaſure our ſervice to God: the other, that we ſhal doe it with a quieter conſcience, our ſelues deſirous to be at peace with all, ſo far as conveniently maie be obtained. On the other ſide likewiſe, becauſe I found the maner and forme ſo farre forth out of order, as I haue declared, therfore did I indevour my ſelfe to helpe it a little as need required. But as touching the tranſlation that they vſe, I haue altogither let them alone therewith, partlie to condiſcend ſo far vnto them, as to ſuffer themſelues

Then in the forme or maner of it, which is amended.

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in ſuch caſe to vſe what tranſlation they will, and with good will to beare them therein: and partelie for that diuerſe pointes of the matter were ſo grounded thereuppon, that the tranſlation might not bee amended, vnleſſe the matter were altered likewiſe. So far forth therefore as there was no manifeſt error taken in withall, I haue left it wholy vnto them, though otherwiſe it might oftimes be amended. For which cauſe alſo I did the rather omitte to meddle with the quotations to alleadge the verſe of the Chapter withall, becauſe in diſtinguiſhing of the verſe wee diſagree ſometimes: and forbearing to obtrude ours to them, vnleſſe I thought they would take it in good part, I haue forborne likewiſe to vſe theirs, for that wee finde it not agreeable to the trueth it ſelfe. And for thoſe ſpeciall wordes of theirs, that the author ſo precifely vſeth, I haue vſed my libertie therein, ſometimes letting them ſtand, as they are, and ſometime altering them, when they were abuſed, or otherwiſe the caſe did ſo require. Thoſe other pointes of their proper opinions, wherein we diſſent from thē, & they (no doubt) from the trueth it ſelfe, I haue cleane left out: and ſome of thoſe venturous points beſides, togither with certaine of thoſe places likewiſe which hee

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hath alleadged out of others that did not ſo much appertaine to the matter that he had in hand, or not ſo effectually touched the ſame, as himſelfe otherwiſe hath done. The former of which I therefore left out, for that neither my ſelfe could allowe to leaue any ſuch as (to my knowledge) might be any hurt, or elſe but occaſion of ſtumbling to others: neither could I ſo haue gotten it forth to the vſe of all, carrying ſtil ſuch corruption with it. And this haue I done ſo much the rather, for that moſt of thoſe things ſeeme rather to be added by ſome that had the peruſing of the booke, before it might be allowed among them to come to the print, thā by the proper authour therof: they do ſo little oft times agree with the argument that there he hath in hande, nor with the maner of handling of it. As for example, in the firſt part of the booke and third chapter, ſetting downe the end of mans life, which he ſaith is the ſeruice of God, eight or nine times in that chapter is ioined withal the gaining of heauen: which notwithſtanding is not agreeable to the maner of the Authors hādling of that point, as it may appeare in the whole diſcourſe there, & namely by his place of Zach. in the beginning of the third, and by his diuiſion in the be-

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ginning of the fourth chapter, where notwithſtanding the gaining of heauen is very odly put in againe. The other ſort likewiſe I thought good to leaue foorth, for that being impertinent: they mighte diſcredit ſome part of the reſt, or els but weaker than the reſt, might ſo ſet downe the affections againe which were ſtirred vp before by the other. And truly the ſpirit in theſe daies doth proceede a greate deale more effectually, both in doctrine and exhortation, than it did in the daies of diverſe of thoſe that were here alleaged. Wherein, if there ſhall bee any that ſhall thinke, either on the one ſide, that I haue put out too much, or on the other, that I haue put out too litle, neither am I deſirous to over-rule their iudgementes, nor very careful to maintaine mine own, if anie ſhall come with better matter: contenting my ſelfe onely with this, that I haue done what ſeemed to mee to bee moſt expedient to the glorie of God, & to the benefit of his people here. And ſo without any further defence of my doings therein now, gentle Reader, I ſende thee over to the booke it ſelfe: where if thou ſhalt beſtow a little paines, though it be no more, but once with adviſement to read it over, I doubt not, but that thou wilt confeſſe thy labour to bee well beſtowed. Which when thou ſhalt find thē

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descending to the Authour of it, seeing himselfe desireth to bee holpen by thy praiers, thou shalt do wel, both to thanke God for him for this which is done, and to solicite him with thy praiers, on behalfe of him and the rest, that it woulde please him to giue them a further knowledge of the truth in Christ, so farre as his wisdome hath thought expedient, to the setting forth of his owne glorie, and to the salvatiō of those that are his. And God giue vs all (so manie as doe appertaine to his kingdome) his grace in that measure that both wee maie agree together in the truth of religion, and altogither imploye our selues in his service here, in peace and quietnesse one with another. And so I bidde thee hartelie farewell. At Bolton Percie, in the auncienty or liberties of Yorke, the 9. of Iuly, 1584.

Thy harty welwiller in Christ,

EDMVND BVNNY.

The

THE BOOKE OF CHRISTIAN EXERCISE APPERtaining to reſolution.

THE CONTENTES OF the firſt part of this booke, *touching the helps of reſolution to ſerue God.*

THE I. CHAPTER. 1

Of the ende and partes of this booke: with a neceſſary aduertiſement to the Reader. The firſt part.

How neceſſary a thing it is for a man to reſolue to leaue vanities, and to ſerue God.

What argument the diuell vſeth to draw men from this reſolution.

How wilfull ignorance doth encreaſe, & not excuſe ſinne.

What minde a man ſhoulde haue that would reade this treatiſe.

THE II. CHAPTER. 2

How neceſſary it is to enter into earneſt conſideration and meditation of our eſtate: wherein is declared:

That inconſideration herein is a great enemie to reſolution.

What inconveniences grow thereby.

The nature, and commoditie of conſideration.

Of

Of the exact manner of meditating the particulars of religion in the fathers of olde, and the fashion of beleeuing in grosse at this daie.

3 THE III. CHAPTER.

Of the ende (in generall) why man was created, and placed in this worlde wherein is handled:

How due consideration of this ende helpeth a man to iudge of himselfe.

What minde a man should haue to creatures.

The lamentable condition of the worlde, by want of this due consideration.

And the mischiefe thereof at the last day.

4 THE IIII. CHAPTER.

Of the ende of man more in particular: and of two speciall parts of the same, required at his handes in this life, wherein is discussed.

Howe exactly both these parts are to bee exercised.

The description of a Christian life.

The lamentable condition of our negligẽce herein.

The care and diligence of manie of the fathers touching the same.

The remedies that they vsed, for the one part: and what monuments of piety they left behind touching the same.

The

The indifferent eſtates of good & euil men as well preſently, & at the daie of death: as in the life to come.

THE V. CHAPTER. 5

Of the levere accoũt that we muſt yeeld to God, wherein is declared.

A principall point of wiſedome in an accountant, for viewing of the eſtate of his account before hand.

The maieſty of ceremonies and circumſtances, vſed by God at the firſt publication of his law in writing: and his ſevere puniſhment of offenders.

The ſharpe ſpeeches of our Sauiour againſt ſinners.

Why two iudgementes are appointed after death.

The ſodaine comming of them both.

The demaunds in our account, at the generall iudgement.

The circumſtances of horror and dread before, at, and after the ſame.

What a treaſure a good conſcience vvill then be.

The pittifull caſe of the damned.

How eaſily the daungers of thoſe matters may be prevented in due time.

THE VI. CHAPTER. 6

A conſideration of the nature of ſinne, and of a ſinner: to ſhew the cauſe why God

God iustly vseth the rigor before mẽtioned: wherein is described:

Gods infinite hatred to sinners.

The reason why God hateth them.

That they are enemies to God and to themselues.

How God punisheth sinners: as well the penitent, as the obstinate: & the bitter speeches in scripture against sinners.

Of the seuen miseries and losses which come by sinne.

The obstinacy of sinners, in this age.

Two principall causes of sinne.

Of the danger to liue in sinne.

How necessarie it is to feare.

7 THE VII. CHAPTER.

Another consideration for the further iustifying of Gods iudgementes, and declaration of our demerite, taken from the maiesty of God & his benefits towards vs: wherein is shewed:

A contemplation of the maiesty of God. & of his benefites.

Of the seuerall vses of sacraments.

Diuers complaints against sinners in the person of God.

Our intollerable contempt and ingratitude against so great a maiesty and benefactor.

Of great causes we haue to loue God beside his benefite.

How he requireth nothing of vs but gratitude.

That it reſteth in due reſolution to ſerue him.

An exhortation to this gratitude, with a ſhorte praier for a penitent ſinner in this caſe.

THE VIII. CHAPTER. 8

Of what opinion and feeling wee ſhall bee touching theſe matters, at the time of our death, wherein is expreſſed:

The induratirn of ſome heartes, kept from reſolution by worldly reſpectes.

Of the matters of terror, paine and miſery, that principally moleſt a man at his death.

A contemplation of the terrors, ſpeech, or cogitation of a ſinner at the houre of death.

Of diuerſe apparitions & viſions to the iuſt and to the wicked lying a dying.

How all theſe miſeries may be preuented.

THE IX. CHAPTER.

Of the paines appointed for ſinne after this life, and of two ſortes of them, wherein is declared. 9

Howe God vſeth the motiue of threates to induce men to reſolution.

Of the euerlaſting paine in hell, reſerued for the damned & cõmon to al that are there.

Of the two partes thereof: that is, paine ſenſible, and paine of loſſe.

Vehement coniectures touching the ſeueritie of thoſe paines.

Of the ſeuerall names of hell in diuerſe tongues.

Of the particular paines for particular offenders, peculiar qualitie and quantity to the sinnes of each offender.

Of the worme of conscience.

10 THE X. CHAPTER.

Of the rewardes, benefites, and commodities provided for Gods servauntes, wherein is declared.

How God is the best pay-master.

Of his infinite magnificence.

The nature, greatnes and valew of his rewardes.

A description of paradice.

Of two partes of felicity in heaven.

A contemplation of the commodities of the said two felicities ioined together.

The honour whereunto a Christian man is borne by baptisme.

An admonition against security in this life.

The second part. The contents of the second part of this booke, touching impedimentes of Resolution.

1 THE I. CHAPTER.

Of the first impediment; which is the difficultie, that many thinke to bee in vertuous life, wherein is declared:

Nine speciall priuiledges and helps, wherwith the vertuous are aided above the wicked.

1 *The force of Gods grace for easing of vertuous life against all temptations.*

2 *Of what force loue is herein. And how a man may know, whether he haue loue towarde God or no.*

3 *Of a peculiar light of vnderstanding pertaining to the iust.*

4 *Of internall consolation of the minde.*

5 *Of the quiet of a good conscience in the iust.*

6 *Of hope in God vvhich the vertuous haue. And that the hope of the wicked, is indeede no hope, but meere presumption.*

7 *Of freedome of soule and body, which the vertuous haue.*

8 *Of the peace of minde in the vertuous, towardes God, their neighbour, and themselues.*

9 *Of the expectation of the reward, that the vertuous haue.*

Of the comforte that holy men haue, after their conuersion: and howe the best men haue had greater conflictes therein.

Of S. Austens conversion, and foure annotations thereupon.

THE II. CHAPTER.

Of the second impediment: which is tribulation: wherein are handled, 4. speciall pointes.

1 *First that it is an ordinarie meanes of saluation, to suffer some tribulation.*

2 *Secondly, that there be thirteene ſpeciall conſiderations of Gods purpoſe, in ſending afflictions to his ſervants, which are laid downe and declared in particular.*

3 *Thirdly what ſpeciall conſiderations of comfort a man may haue in tribulation.*

3 THE III. CHAPTER.

Of the third impediment: which is, loue of the world: which is drawen to ſixe points.

1 *Firſt, how, and in what ſenſe the world and commodities thereof are vanities: and of three generall pointes of worldly vanities.*

2 *Secondly, how worldly commodities are meere deceiptes.*

3 *Thirdly, howe the ſame are pricking thornes.*

4 *Fourthly, how the ſame are miſery and affliction.*

5 *Fifthly, how they ſtrangle a man: with a deſcription of the world.*

6 *Sixthly, howe a man might avoide the danger therof, and vſe the commodities thereof to his owne benefit.*

4 THE IIII. CHAPTER.

Of the fourth impediment: which is, too much preſuming of gods mercy: wherin is declared:

That prolonging of our iniquities, in hope of Gods mercie, is to build our ſinnes on Gods backe.

Of the two feete of our Lorde: that is, mercy and truth.

Of two dangers of ſinners: and howe Gods goodneſſe helpeth not them that perſeuere in ſinne.

Whether Gods mercie bee greater than his iuſtice.

The deſcription of true feare.

Of ſeruile feare, & of the feare of children: & how ſeruile feare is profitable for ſinners.

THE V. CHAPTER.

Of the fift impediment: which is, delaie of reſolution vpon hope to doe it better, or with more eaſe afterwarde, wherein a declaration is made.

Of ſeuen ſpeciall reaſons, why the Diuell moueth vs to delay: & of ſixe principal cauſes, which make our converſion harder by delay.

Howe harde it is to repent in elde age, for him that is not accuſtomed to ſome hardneſſe before: & what charge a man draweth to himſelfe by delay.

That the example of the Thiefe ſaued on the Croſſe, is no warrant to ſuch as defer their converſion.

Of diuerſe reaſons, why converſion made at the laſt houre is ſufficient.

THE VI. CHAPTER.

Of three other impediments: that is, ſloth, negligence, and hardnes of hart wherein is declared:

The foure effectes of ſloth: and the meanes how to remoue them.

The cauſe of Atheiſme at this daie. And the way to cure careleſſe men.

Of two degrees of hardnes of hart.

How hardnes of hart is in all perſecuters.

The deſcription of an hard hart: and the danger thereof.

The concluſion of the whole booke.

THE

THE FIRST PART of this booke.

CAP. I.

Of the ende and parter of this booke, with a necessarie aduertisement to the Reader.

THIS first booke hath for his proper ende, to perswade a Christian by name to become a true Christian indeede, at the least, in resolution of mind. And for that there bee two principall things necessarie to this effect: therfore this first booke shall be devided into two partes. In the first shall bee declared important reasons and stronge perswasions, to provoke a man to this resolution; In the second shall be refuted all the impediments, which our spirituall enimies (the flesh, the world, and the diuell) are wont to lay for the stopping of the same: knowing very well, that of this resolution dependeth all our whole seruice of God. For hee that never resolveth himselfe to doe well, and to leaue the dangerous state of sin wherein hee liueth, is far off from ever doing the same. But he that sometime resolveth to doe it, although

The end of this booke.

Two partes of this booke.

The necessitie of resolution.

though by frailety he performeth it not at that time: yet is that resolution much acceptable before God, and his minde the redier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But hee that wilfullie resisteth the good motions of the holy ghost, & vncourteouslie contemneth his Lorde, knocking at the dore of his conscience, greatly prouoketh the indignatiō of god against him and commonlie groweth harder & harder dailie, vntil he be giuen ouer into a reprobate sense, which is the next doore to damnation it selfe.

Act. 7.

Apoc. 13. Rom. 1.

An aduertisement.

2 One thing therefore I must aduertise the Reader before I goe anie furder, that he take heede of a certaine principal deceipt of our ghostly aduersarie, whereby he draweth many millions of soules into hel daily, which is, to feare & terrifie thē frō hearing or reading any thing cōtrary to their present humour or resolution. As for example, an vsurer from reading books of restitution: a leacherer, frō reading discourses against that sin: a worldling from reading spiritual books or treatises of deuotion. And he vseth commonly this argument to them for his purpose. Thou seest howe thou art not yet resoluted to leaue this trade of life, wherein

The direct argument.

thou

thou art; and therefore the reading of these bookes will but trouble and afflict thy conscience, & cast thee into sorrowe and melancholie, and therefore reade them not at all. This I saie is a cunning sleight of Sathan, whereby hee leadeth manie blindefolded to perdition: even as a faulkner carrieth manie hawkes quietlie beeing hooded, which otherwise he coulde not doe, if they had the vse of their sight.

Wilfull ignorance increaseth sinne.

3 If ignoraunce did excuse sinne, then this might be some refuge for them that woulde liue wickedlie: but this kinde of ignoraunce, beeing voluntarie and wilfull, increaseth greatlie both the sinne, and the sinners euill estate. For of this man the holie Ghost speaketh in greate disdaine, *Noluit intelligere vt bene ageret:* Hee would not vnderstande to doe well. Psal. 35

And againe, *Quia tu scientiam repulisti, repellam te:* For that thou haste reiected knowledge, I will reiect thee. Osee 4.

And of the same men in another place the same holy Ghost saith: *They leade their liues in pleasure, and in a moment goe downe to hell, vvhich say to God, Goe from vs, wee will not haue the knowledge of thy waies.* Iob. 21.

Let euerie man therefore beware of this deceite, & bee content at the least to read good bookes, to frequent good companie, and See S. Aug. of this sin, de gra. & lib. arb. Cap. 3.

& S. Chrys. hom. 26 in ep. ad Rom.

other like good meanes of his amendement, albeit he were not yet resolued to follow the same: yea although he should finde some griefe & repugnaunce in him selfe to doe it. For these thinges can neuer doe him hurt, but maie doe him very much good, and it may be that the verie contrarietie and repugnaunce which he beareth in frequenting these thinges against his inclination, maie moue the mercifull Lorde, which seeth his harde case, to giue him the victorie over himselfe in the ende, and to send him much more comfort in the same, than before he had dislike. For hee can easily do it, onlie by altering our taste with a drop of his grace, and so make those things most sweete and pleasant, which before tasted both bitter and vnsavery.

What mind a mā should bring to the reading of this booke,

4 Wherefore as I would hartely wish euerie Christian soule, that commeth to reade these considerations following, shoulde come with an indifferent minde laid downe wholly into Gods handes, to resolue & doe, as it shoulde please his holy spirit to moue him vnto, although it were to the losse of all worldly pleasures whatsoever (which resignation is absolutely necessarie to everie one that desireth to be saued) so if some cannot presentlie win that indifferencie of themselues,

ſelues, yet would I counſell them in any caſe to conquer their mindes to ſo much patience, as to goe through to the ende of this booke, & to ſee what may be ſaide at leaſt to the matter, although it bee without Reſolution to follow the ſame. For I doubt not but God maie ſo pearſe theſe mens hearts before they come to the end as their mindes may be altered, & they yeeld themſelues vnto the humble and ſweet ſervice of their Lorde and Saviour, and that the Angels in heauen may reioice and triumph of their regaining, as of ſheepe moſt dangerouſly loſt before. Luke 15.

CHAP. II.

How neceſſarie it is to enter into earneſt conſideration and meditation of our eſtate.

THE Prophet Ieremie after a long cõplaint of the miſeries of his time fallen vpon the Iewes by reaſon of their ſins, vttereth the cauſe thereof in theſe wordes: *All the earth is fallen into vtter deſolation, for that there is no man which conſidereth deepely in his hart.* Ierem. 12. Signifying here by, that if the Iewes would haue entred into deepe and earneſt conſideration of their liues and ſtate before that great deſolation fell vpon them, they might haue eſcaped the ſame, as the Ninivites did by the forewarning of Ionaa: albeit the Ionas 3.

sword was not drawn, & the hand of god stretched out, within forty daies to destroy thē. So important a thing is this cōsideration. In figure whereof all beasts in old time, which did not ruminat, or chew their cud, were accounted vncleane by the law of Moses: as no doubt, but that soule in the sight of god must needes be, which resolveth not in heart, nor cheweth in often meditation of minde, the things required at hir hands in this life.

Levit. 11. Deut. 14.

2 For, of want of this consideration & due meditation, al the foule errors of the world are committed, & many 1000. christians doe find thēselues within the very gates of hell, before they mistrust anye such matter towards them, being caried through the vale of this life blindfolded with the vaile of negligence & incōsideration, as beasts to the slaughterhouse, & neuer suffered to see their owne danger, vntill it be too late to remedie the same.

3 For this cause the holy scripture doth recommend vnto vs most carefully this exercise of meditation, and diligent consideration of our dueties, to deliver vs thereby from the perill, which inconsideration leadeth vs vnto.

4 Moses having delivered to the people his embassage from god, touching al particulars of the law, addeth this clause also

also from God, as most necessarie. *These wordes must remaine in thy hearte, thou shalt meditate vpon them, both at home & abroad, when thou goest to bed, and when thou rise againe in the morning.* And againe in another place: *Teach your children these things, that they may meditate in their hartes vpon them.* The like cõmandement was giuen by God himselfe to Iosua, at his first election to gouerne the people: to wit, that he should meditate vpon the law of Moses both by day and night: to the end he might keepe and performe the thinges writen therin. And God addeth presently the commodity he should reape therof. *For then,* saith he, *shalt thou direct thy waie aright, and shalt vnderstande the same.* Signifying, that without this meditation a man goeth both amisse & also blindlie, not knowing himselfe whether. Deut. 6. Deut. 11. Iosua 1.

5 S. Paul hauing described vnto his scholer Timothie, the perfect duety of a Prelate, addeth this aduertisemẽt in the ende: *Hæc meditare*: Meditate, ponder & consider vpon this. And finally, whensoeuer the holy scripture describeth a wise, happie, or iust man, for all these are one in Scripture, for that iustice is onelie true wisedome and felicitie, one chiefe point is this; *He wil meditate vpõ the law of God both day and night.* And for examples in 1. Tim. 4. Psal. 1. Prov. 15. Eccle. 14.

in the scripture how good mē did vse to meditate in times past, I might here reckon vp great store as that of Isaac, who went forth into the fields towards night, to meditate: also that of Ezechias the King, who (as the Scripture saieth) did * meditate like a doue, that is, in silence, with his heart onelie, without noise of word. But aboue al other the example of holie David is singuler herein, who every where almost, maketh mentiō of his cōtinuall exercise in meditation, saying to God: *I did meditate vpon thy commādemēts which I loued.* And again, *I wil meditate vpon thee in the mornings.* And again, *O Lorde howe haue I loued thy law? It is my meditation all the day long.* And with what feruor and vehemencie he vseth to make these his meditations, hee sheweth when he saith of himselfe: *My heart did wax hot within me, and fire did kindle in my meditations.*

Gen. 24.

Esai 38.

* Or mourn for it was in the way of sorrowing or lamentation.

Psal. 118. Psal. 26. Psal. 118.

Psal. 18.

6 This is recorded by the holie Ghost of these ancient good men, to confound vs christians, who being far more bound to feruour than they, by reason of the greater benefit we haue received; yet do we liue so lasilie, for the most parte of vs, as we never almost enter into the meditation & earnest consideration of gods lawes & commandementes: of the misteries of our faith: of the life and death of

our

our Saviour: or of our duty towards him: and muchlesse doe we make it our dailie studie & cogitation, as those holy kings did, notwithstanding all their great businesse in the common wealth.

7 Who is there of vs now-adaies, which maketh the lawes & commandementes or iustifications of God (as the scripture termeth them) his daily meditations, as Dauid did? neither onlie in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of vs do passe over whole daies, and months without ever entring into these medi-ations? Nay, God grant there bee not manie Christians in the world, which know not what these meditations do meane. We beleeue in grosse the ministeries of our Christian faith, as that there is an hel: an heaven: a reward for vertue: a punishment for vice: a iudgment to come: an account to bee made, and the like: but for that we chew them not wel by deepe consideration, and doe not digest them wel in our hearts by the heat of meditation, they helpe vs litle to good life, no more than a preservatiue put in a mās pocket cā helpe his health. Pſal. 18. Pſal. 76. Beleefe in grosse.

8 What man in the world would adventure so easilie vppon sinne, as commonly men doe, which drinke it vp as easily as beastes Marvellous effects of inconsideration.

beasts drinke water (if he did consider in particular the great daunger, and losse of grace, the losse of Gods fauour, and purchasing his eternal wrath, also the death of Gods owne sonne sustained for sinne: the inestimable torments of hell for the euerlasting punishmente of the same? Which albeit euerie Christian in sume doth beleeue, yet because the most part doe neuer consider them with due circumstaunces in their heartes: therefore they are not mooued with the same, but do beare the knowledge thereof locked vp in their brestes: without anie sense or feeling: euen as a man carrieth fier about him in a flint stone without heate, or perfumes in a pomāder without smel, except the one be beaten, and the other be chafed.

9 And now to come neare to our matter (which we meane to handle in this booke) what man liuing woulde not resolue himselfe throughlie to serue God indeede, and to leaue all vanities of the worlde, if he did consider as hee shoulde doe, the waightie reasons hee hath to mooue him thereunto: the reward hee shall receaue for it, and his infinite danger if hee doe it not? But because (as I haue saide) scarce one among a thousande doth enter into these consideration,

ons, or if hee doe, it is with leſſe attention, or conſcience, than ſo greate a matter requireth, hereof it commeth, that ſo many men periſh dailie, and ſo fewe are ſaved: for that by lacke of conſideration they never reſolue themſelues to liue as they ſhould doe, and as the vocation of a Chriſtian man requireth. So that wee may alſo cõplaine with holie Ieremie, alleadged in the beginning, that our earth alſo of Chriſtianitie, is brought to deſolation, for that men doe not deepely conſider in their harts. Ier. 12.

The nature of conſideration.

10 Conſideration is the key which openeth the dore to the cloſet of our hearts where all our bookes of account doe lie. It is the looking glaſſe, or rather the verie eie of our ſoule, whereby ſhee ſeeth her ſelfe, and looketh into all her whole eſtate: her riches, her good giftes, her defectes, her ſafetie, her danger, her way ſhee walketh in, her paſe ſhe holdeth: & finallie, the place and ende which ſhee draweth vnto. And without this conſideration, ſhe runneth on blindely into a thouſande braks and briers, ſtumbling at euery ſtep into ſome one inconvenience or other, or continually in peril of ſome great and deadly miſchiefe. And it is a wonderfull matter to thinke, that in o-

ther

ther busineſſe of this life, men both ſee and confeſſe, that nothing can be either begun, proſecuted, or well ended, without conſideration, and yet in this great buſines of the kingdome of heaven, no man almoſt vſeth or thinketh the ſame neceſſary.

A fitte ſimilitude. 11 If a man had to make a iourney but from England to Conſtantinople, albeit he had made the ſame once or twiſe before, yet would he not paſſe it ouer, without great and often cõſideration: eſpecially, whether hee were right and in the waie or no: what paſe he held, how neere he were to his waies end, & the like. And thinkſt thou, my deare brother, to paſſe from earth to heauen, & that by ſo many hils, & dales, & dangerous places, never paſſed by thee before, & this without any conſideration at all? Thou art deceiued if thou thinkeſt ſo: for this iourney hath farre more neede of conſideration, than that, beeing much more ſubiect to by pathes and dangers, every pleaſure of this worlde, everie luſt, everie diſſolute thought, every alluring ſight, and temptring ſound, euery diuell vppon the earth, or inſtrument of his, which are infinite, being a thiefe, and lying in wait to ſpoile thee, and to deſtroy thee vpon this waie towardes heaven.

12 Wherefore I woulde giue counsell to euerie wise passenger to looke well about him, and at least wise once adaie, to enter into consideration of his estate, & of the estate of his treasure which he carieth with him in a brickle vessell, as S. Paul affirmeth, I meane his soule, which maie as soone be lost by inconsideration as the smalst, & niceſt iewel in this world, as partlie shall appeare, by that which hereafter I haue written for the helpe of this consideration, whereof both I my selfe and all other christians doe stande in so great neede in respect of our acceptable service to God. For surelie if my soule, or anie other did consider attentiuelie but a few thinges of manie which shee knoweth to be true: shee coulde not but speedelie reforme her selfe, with infinite mislike and detestation of her former course. As for example, if shee considered throughlie that her onelie comming into this life was to attende to the service of God, and that shee notwithstanding attendeth onelie, or the most part to the vanities of the worlde: that shee must giue account at the last day of everie idle worde, and yet that shee maketh none account, not onlie of wordes, but also of evil deedes, that no fornicator, no adulterer, no vserer, no couetous

2. Cor. 6

Deut. 6. Luc. 2.

Mat. 12.

1. Cor. 5. Ephes 5.

tous, or vncleane person shall inioye the kingdome of heaué, as the scripture saith & yet shee thinketh to go thither, liuing in the same vices: that one onlie sin hath bin sufficient to damne many thousands togither, & yet she being loaden with many, thinking to escape: that the waie to heauen is hard, strait & painefull, by the affirmation of God himselfe, and yet she thinketh to go in, liuing in pleasure and delites of the worlde, that al holy saintes that ever were (as the Apostles & mother of Christ her selfe, with all good mé since) chose to them-selues to liue an austere life, in paineful labour, profitable to others, fasting, praying, punishing their bodies, and the like, and for all this liued in feare and trembling of the iudgments of God, & shee attending to none of these thinges, but following her pastimes, maketh noe doubte of her owne estate: If, I saie, my soule or anie other did indeed and in earnest consider these thinges, or the least parte of a thousande more that might bee considered, and which our Christian faith doeth teach vs to be true: shee would not wander, as the most part of Christian soules doe, in such desperate peril through want of cõsideration.

Mat. 7.
Act. 1.
1. Cor. 4.

13 What maketh theeues to seeme mad

madvnto wise men, that seeing so many hanged dailie for theft before their eies will yet notwithstāding steale againe: but lacke of consideration? And the verie same cause maketh the wisest men of the worlde to seeme very fooles, and worse than franticke vnto God and good men that knowing the vanities of the worlde, and the danger of sinful life, do follow so much the one, & feare so litle the other. If a lawe were made by the authoritie of man, that whosoever should adventure to drinke wine, shoulde without delaye holde his hand but halfe an houre in the fire, or in boiling leadde for a punishment: I thinke many woulde forbeare wine, albeit naturally they loued the same: and yet a lawe beeing made by the eternal maiestie of God, that whosoeuer committeth sinne, shal boile everlasting in the fire of hell, without ease or end: many one for lacke of consideration commit sinne, with as little feare, as they doe eat or drinke.

A comparison.

Mat. 7. Luke 12. Rom. 2. 1. Cor. 1. 2. 3. Gal. 3.

14 To conclude therefore, consideration is a most necessary thinge to bee taken in hande, especially in these our daies, wherein vanity hath so much prevailed with the most, as it seemeth to be true wisedome, and the contrary thereof to be meere folly, and contemptible simplicity,

plicity. But I doubt not by the assistaunce of God, and help of consideration, to discouer in that which followeth, the error of this matter vnto the discreet reader, or which is not wilfully blinded, or obstinately giuen ouer vnto the captiuity of his Ghostlye enimie (for some such men there bee:) of whome God saith as it were pittying and lamenting their case, *They haue made a league with death,* Isai 28. *and a couenant with hell it selfe,* that is, they will not come out of the daunger wherein they bee, but will headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glory, from which deadly obstinacy the Lord of his mercy deliuer vs all that belong vnto him.

CHAP. III.

Of the ende for which man was created and placed in this worlde.

NOW them in the name of almighty God, and with the assistaunce of his holy spirit, let the christian man or woman desirous of saluation, first of all consider attentiuely, as a good Merchantfactor is woont to doe, when he is arriued in a strange country, or as a captaine

taine sent by his Prince to some great exploite is accustomed, when he commeth to the place appointed: that is, to thinke for what cause hee came thither, why hee was sent, to what end, what to attempt, what to prosecute, what to performe, what shall be expected and required at his handes vpon his returne by him that sent him thither. For these cogitations (no doubt) shal stirre him vp to attend to that which he came for, and not to imploy himselfe in impertinent affaires. The like, I saie, woulde I haue a christian to consider, and to aske of himselfe why and to what ende he was created of God, and sent hither into this worlde, what to doe, wherein to bestow his daies, he shal find for no other cause or ende, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophecied by Zacharie before: *That wee being delivered from the handes of our enimies, might serue him in holinesse and righteousnesse all the daies of our life.* Deut. 6. Ios. 21. Gen. 14. Luke 1.

2 Of this followeth first, that seeing the ende and finall cause of our beeing in this world, is to serue God in this life, that whatsoeuer we doe, or indevor or bestow our time in, eyther contrarie, The first consequence.

or

or impertinent to this ende, which is onlie to the ſervice of God, though it were to gaine all the kingdomes of the earth: yet is it mere vanitie, folly, & loſt labour, & will turne vs one day to griefe, repentance & confuſion, for that it is not the matter for which we came into this life, or of which wee ſhall be asked accompt at the laſt day, except it be to receiue iudgement for the ſame.

The ſecond cõſequẽce. 3 Secondly, it followeth of the premiſſes, that ſeeing our onelye ende and buſineſſe in this worlde, is to ſerue God, and that al other earthly creatures are put heere to ſerue vs to that ende: we ſhould (for our parts) be indifferent to all theſe creatures, as to riches or pouertie, to health or ſickneſs, to honour or contempt: and we ſhould deſire onely ſo much, or ſo litle of the ſame, as were beſt for vs to our ſaide ende that wee intend: that is, to the ſeruice of God: for whoſoeuer deſireth or ſeeketh theſe creatures more than this, runneth from his ende for the which he came hither.

4 By this now may a carefull Chriſtian take ſome ſcantling of his own eſtate with God, & make a coniecture whether hee be in the right way or nò. For if hee attend only or principally to this ende, for which he was ſent hither, that is, to

ſerue

ſerue God, if his cares, cogitations, ſtudies, endevours, labors, talke & other his actions, run vppon this matter, and that hee careth no more for other creatures, as honour, riches, learning, and the like: thã they are neceſſary vnto him for this end, which he pretendeth: if his daies & life (I ſay) be ſpent in this ſtudie of the ſeruice of God, thẽ is he doubtles a moſt happy and bleſſed man, & ſhall at length attaine to the kingdome of God.

5 But if he find himſelfe in a contrary caſe, that is, not to attend to this matter for which onely hee was ſent hither, not to haue in his hearte and ſtudie the ſervice of God, but rather ſome other vanity of the world, as promotion, wealth, pleaſure, ſumptuous apparel, gorgeous buildinges, beautie, or anie other thing elſe that pertaineth not to this ende: if he ſpende his time (I ſaie) about theſe trifles, having his cares and cogitations, his talke and delight, more in them than about the other great buſines for which he was ſent: then hee is in a perilous courſe leading directly to perdition, except he alter and change the ſame. For moſt certaine it is, that whoſoever ſhal not attend vnto the ſervice he came for, ſhall never attaine to the reward promiſed to that ſervice.

6 And

6 And becauſe the moſt part of the worlde not onely infidels, but alſo of Chriſtians doe amiſſe in this point, & do not attende to this thing for which they vvere onelie created and ſent hither: thence it is that Chriſt and his holie Saintes haue alwaies ſpoken ſo hardlie of the ſmale number that are in ſtate of ſaluation euen amongſt Chriſtians, and haue vttered ſome ſpeeches vvhich ſeeme verie rigorous to fleſh and bloud, and ſcarce true, albeit they muſt be fulfilled: as, that, *It is eaſier for a camel to goe through a needles eie, than for a rich man to enter into heaven.* The reaſon of which ſaying (and manie mo) ſtandeth in this, that a rich man or worldeling attending to heape riches, cannot attende to doe that which he came for into this world, & conſequentlie neuer attaine heauen, except God worke a miracle; & ſo cauſe him to condemne his riches, and to vſe them onelie to the ſervice of God: as ſometimes he doth, and wee haue a rare example in the goſpell of Zacheus, who being a verie rich man, preſentlie vpon the entring of Chriſt into his houſe, and much more into his heart by faith, gaue halfe his goods vnto the poore, and offered withall, that vvhomſoevet hee had iniuried, to him hee woulde make foure-

Luke 13.27.

Mat. 19. Mar. 10.

Luc. 19.

foure times so much restitution.

7 But hereby now may bee seene, the lamentable state of manie thousande christians in the world, which are so far off from bestowing their whole time and trauell in the seruice of God, as they neuer almost thinke of the same, or, if they do, it is with verie litle care or attention. Good Lord, how many men and women bee there in the worlde, which bearing the names of Christians, scarce spēd one hour of foure & twenty in the seruice of God! How many doe beate their braines about worldly matters: & howe fewe are troubled with this care! How manie find time to eate, drinke, sleepe, disport, decke and paint themselues out to the world: & yet haue no time to bestow in this greatest busines of all other! How many spēd ouer whole daies, weekes, moneths, and yeares, in hauking, hunting, and other pastimes, without making accounte of this matter! What shall become of these people? what shall they saie at the daie of iudgement? What excuse vvill they haue? The lamentable state of men of the worlde.

8 If the Merchaunt factor (which I spake of before) after many yeares spent beyonde the Seas, returning home to giue accountes to his master, shoulde yeeld a reckoning of so much time spent A comparison.

in singing, so much in dancing, so much in courting, & the like; who woulde not laugh at his accounts? But being further asked by his master, vvhat time hee bestowed on his merchandise vvhich hee sent him for, if he should answere: None at all, nor that he euer thoughte or studied vpon that matter: vvho woulde not thinke him worthy of all shame and punishment? And surelie with much more shame and confusion shal they stande at the daie of iudgement, who beeing placed here to so great a businesse, as is the seruice of Almightie God, haue notwithstanding neglected the same, bestowing their studies, labors, & cogitations in the vaine trifles of the vvorlde: vvhich is as much from the purpose, as if men being placed in a course to runne at a golden game of infinite price, they should leaue their marke, and some steppe aside after flies, or feathers in the aire: and some other stande still gathering vp the dunge of the ground. And how were these men worthy, trow you, to receiue so greate a reward as was proposed to them?

Gal. 6. 9 Wherefore (deare Christian) if thou be wise consider thy case while thou hast time, follow the Apostles counsell, examine thy owne workes, & waies, and deceiue not thy selfe. Yet maiest thou haue

Iohn. grace

grace to reforme thy ſelfe, becauſe the daie time of life yet remaineth: the dreadfull night of death will ouertake thee ſhortly, when there will be no more time of reformation. What will all thy labour and toile in procuring of worldlie wealth, profite or comfort thee at that houre, when it ſhall be ſaide to thee, as Chriſt ſaide to thy like in the Goſpell, when hee was nowe come to the top of his worldly felicity: *Thou foole, this night* Luke 12.
ſhall they take awaie thy ſoule, and then who ſhall haue the thinges, which thou haſt gotten togither? Beleeue me (deare brother) for I tell thee no vntrueth, one houre beſtowed in the ſeruice of God, will more comfort thee at that time, than an 100. yeares beſtowed in aduancing thy ſelfe and thy houſe in the world. And if thou mighteſt feele nowe the eaſe, wherein thy poore hart ſhall be then, for omitting of this thing, which it ſhoulde moſt haue thought vpon: thou wouldeſt take from thy ſleepe, & from thy meate alſo to recompence thy negligence for the time paſt. The difference betwixt a wiſe man & a foole is this, that the one prouideth for a miſchiefe while time ſerueth: but the other, when is is too late.

10 Reſolue thy ſelfe therefore, good Chriſtian, while thou haſt time, Reſolue

thy selfe without delay, to take in hande presently and to apply for the time to come, the great and weighty busines for which thou wast sent hither: which onely indeed is weighty and of importance: and all others are mere trifles and vanities, but onely so far forth as they concerne this. Beleeue not the world, which for running awry in this point, is detested by thy Saviour: and euery friende thereof pronounced an enimie to him by his Apostle. Say at length vnto thy Sauiour, I do confesse vnto thee O Lord, I do confesse & cannot deny, that I haue not hitherto attended to the thinge for which I was created, redeemed, and placed heere by thee: I doe see mine error, I cannot dissemble my grieuous fault: and I doe thanke thee ten thousande times, that thou hast giuen mee the grace to see it, while I may yet by thy grace amend it: which by thy holie grace I doe meane to doe, & without delay to alter my course, beseeching thy diuine maiesty, that as thou hast giuen me this light of vnderstanding to see my danger, and this good motion to reforme the same: so thou wilt continue towardes mee thy blessed assistance, for performaunce of the same, to thy honour, and my soules health, Amen.

Ioh.7.8.12. 1.Ioh.2.

A prayer.

CHAP.

CHAP. IIII.

Of the end of man in particular: & of 2 ſpecial things required at his hands in this life.

HAuing ſpoken of the ende of manne in generall in the former Chapter, and ſhewed what it is to ſerue god, it ſeemeth conuenient (for that the matter is of great and ſingular importaunce) to treat ſome what more in particular: wherein the ſervice of God doeth conſiſt: that thereby a Chriſtian may iudge of himſelfe, whether hee performe the ſame or no: & conſequently whether he doe the thinges for which hee was ſent into this worlde.

2 Firſt therefore it is to bee vnderſtood, that the whole ſervice which God requireth at a Chriſtian mans handes in this life conſiſteth in two things: the one to flie euill: and the other to doe good. And albeit theſe two thinges were required of vs alſo before the comming of Chriſt (as appeareth by David, whoſe commandement is generall: *Decline from evil, and do good*: and by Eſay the Prophet whoſe words are: *Leaue to doe peruerſly, & learne to doe well*) Yet much more particularly, and with farre greater reaſon are they demaunded at the handes of Chriſtian people, who by the death & paſſion

Two partes of our ende in this life.

Pſal. 36.
Eſaie 1.

of their redeemer, do receiue grace and force to be able in some measure to performe those two thinges, which the law did not giue, albeit it commaunded the same.

Rom.6. 3 But now wee being redeemed by Christ, and receiuing from him not only the renewing of the same commandement for the performance of these two thinges, but also force and abilitie by his grace, whereby wee are made somewhat able to doe the same: wee remaine more bounde thereto in reason and duetie, than before, for that this was the fruit & effect of Christ his holy passion, as S. Peter saith: *That we being deade to sin, should liue in righteousnes.* Or as S. Paul more plainely declareth the same, when he saith: *The grace of God our saviour, hath appeared to all men, instructing vs to this end, that we renouncing all wickednes and worldly desires, should liue soberly, iustly, and godly in this world.*

1. Peter. 2. Tit. 2.

Two parts of the seruice of God Iohn. 7. 2. Cor. 10. 1. Tim. 1. 2. Tim. 2. Phil. 1. Heb. 10. & 11. 4 These two thinges then are the seruice of God, for which wee were sent into this worlde: the one to resist sinne: the other to follow good workes. In respect of the first wee are called souldiers, and our life a warefare vppon the earth: for that as souldiers doe alwaies lie in waite to resist their enemies, so

ought

ought wee to reſiſt ſinne and the temptations thereof. And in reſpect of the ſeconde, wee are called labourers, ſtewardes, farmers, and the like, for that as theſe men attende diligentlie to their gaine and increaſe of ſubſtaunce in this life: ſo ſhoulde we doe good workes, to the glory of God, and benefite of others here in this life. Mat. 9. 10. 20. Luke 10. 1. Tim. 5. Pſal. 123. Mat. 13.

5 Theſe therefore are two ſpeciall pointes which a Chriſtian man ſhoulde meditate vppon: two ſpeciall exerciſes vvherein hee ſhoulde bee occupied: two ſpeciall legs whereupon hee muſt walke in the ſeruice of God: and finally, two winges, whereby he muſt flie and mount vppe vnto a Chriſtian life. And vvhoſoeuer vvanteth either of theſe, though he had the other, yet can he not aſcende to anie true godlineſſe, no more than a birde can flie lacking one of her wings. I ſaie that neither innocency is ſufficient without good woorkes: nor good workes anything auailable, where innocency from ſin is not. The latter is euident by the people of Iſraell, whoſe ſacrifices, oblations, praiers, and other good workes commended and commanded by God himſelfe, vvere oftentimes abominable to God, for that the doers thereof liued in ſin and wickednes, as at

large the Prophet Esay declareth. The former also is made apparant by the parable of the foolish virgins, vvho albeit they were innocent from sin, yet because they gaue not attendaunce, they vvere shut out of the doores. And at the last
Mat.25. daie of iudgement Christ shall saie to the damned, because you cloathed mee
Mat.25. not, fedde mee not, and did not other deedes of charitie appointed to your vocation: therefore goe you to ever-
Luke 13. lasting fire, &c. Both these pointes then are necessarie to a Christian to the seruice of God: & so necessary, as one without the other availeth not, as I haue
Howe wee ought to resist sinne. said. And touching the first, which is resisting of sin, we are willed to doe it euen vnto death, & with the last of our blood
Heb.12. (if it were need) and in diuerse places of
Ephes.5. scripture, the holy ghost willeth vs most
Iacob 4. diligentlie to prepare our selues to resist
1.Pet 5. the diuell manfullie, which tempteth vs to sin: and this resistance ought to be made in such perfect maner, as we yeeld not wittingly and willinglie to any sinne whatsoeuer, either in worke, worde, or
Mat.5. consent of heart, insomuch that whoso-
Exod.12. euer should giue secret consent of minde
Deut.5. to the performance of a sinne if hee had time, place and ability thereunto, is condemned by the holy scripture in that sinne,

ſinne, euen as if hee had committed the ſame now in act. And touching the ſecond, which is good workes, wee are willed to doe them abundantly, diligently, ioifully, & inceſſantly, for ſo ſaith the Scripture: *Whatſoeuer thy hand can do, do it inſtantly.* And againe, *Walke worthy of God, fructifiyng in euerie good worke.* And againe S. Paul ſaith: *Let vs doe good worke vnto all men.* And againe in the very ſame place: *Let vs neuer leaue off to doe good, for the time will come when wee ſhall reape without end.* And in another place he willeth vs, *To be ſtable, immoueable, and abundant in good workes, knowing that our labour ſhall not be vnprofitable.*

Howe wee muſt doe good workes. Eccle. 9. Eccle. 1. Gal. 6. 1. Cor. 15.

6 By this it may be ſeene, deare brother, what a perfect creature is a good Chriſtian, that is, as S. Paul deſcribeth him: *The handworke of God, and creature of Chriſt to good workes, wherein he hath prepared that hee ſhoulde walke.* It appeareth, I ſay, what an exact life the true life of a Chriſtian is, which is a continuall reſiſtance of all ſin, both in thought, word & deede, and a performance or exerciſe of all good works, that poſſibly hee can deuiſe to doe. What an Angelicall life is this? Nay more than Angelical, for that Angels being nowe placed in their glorie, haue neither temptation of ſinne

A deſcription of a Chriſtian. Epheſ. 1.

to resist, nor can doe any woorke, as wee maie, for to encrease their farther glorie.

The perfection of a Christian life.

7 If Christians did liue according to this their duetie, that is, in doing al good that they might, & neuer consenting to euill: what neede there almost any temporall Lawes? What a goodly common wealth were Christianitie? Who will not maruell at the rare examples of many good forefathers of ours, wherein such simplicitie, such trueth, such conscience, such almes deedes, such sincerity, such vertue, such religion and deuotion, is reported to haue beene? The cause was, for that they studied vppon these two pointes of a Christian mans duetie, & laboured for the performance thereof, euerie man as God gaue him grace. And wee, because wee looke not into these matters, are become as loose and wicked in life, as euer the Gentiles or infidels were. And yet is God the same God still, and will accept at our handes, no other account, than he did of those forefathers of ours, for the performance of these two partes of our duetie towardes him.

What then shall become of vs, which doe not liue in any parte as they did? And to enter yet somewhat more into the

the particular consideration of these thinges, who is there nowe adaies amongest common Christians, for no doubt there be in secret many seruantes of God which doe it, but of those which beare the name of Christians, and most stur abroade in the worlde, who is there, I say, that taketh any paine aboute the first pointe, that is, touching the resisting of the concupiscence of sinne? Which concupiscence, or natural motion of sinne remaining in vs, as a remnante of our naturall maladie, in punishmente of the sin of our first father Adam is lefte in vs now after baptisme, *ad agonem*, that is, to striue withall, and to resist. But alas how many be there which resist, as they should, these euill motions of concupiscence? Who doeth euer examine his conscience of the same? Who doeth not yeelde commonly consent of heart, to euerie motion that commeth with pleasure: of couetousnesse, of anger, of reuenge, of pride, of ambition, and aboue all, of lecherie, and other filthie sinnes of the flesh, knowing notwithstanding, by the protestation of our Saiour Christ himselfe, that euerie such consent of hart, is as much in substance of sinne, as the act, & maketh the soule guiltie of eternall damnation?

Aug. Lib. 2. cont. Iul. & lib. 1. de pec. mer. ca. vlt.

Ioh. Cass. lib. 5. ca. 12. & de incep.

Mat. 5.

8 It is a wonderful matter to consider, & able to make a mā astonied to thinke what greate care, feare, diligence, and labour, good men in olde time did take about this matter of resisting sinne, and howe little we take now. Iob the iust hauing lesse cause to feare than we, saith of himselfe: *I did feare all my doings (O Lorde) considering that thou doest not pardon such as offend thee.* But the good King Dauid which had now tasted gods heauy hand for cōsenting to sin before, sheweth himselfe yet to be more careful, & fear full in the matter, when he saith: *I did meditate in the night time togither with my heart, and it was my whole exercise, and I did brushe or sweepe my owne spirites within me.* What a diligent examination of his conscience, thoughts and cogitations vvas this in a king? And all this was for the auoiding and resisting of sinne: as also it vvas in S. Paul, who examined his owne conscience so narrowly, and resisted all temptations with such diligence, and attention, as he could pronounce of himselfe, that to his knowledge he was in his ministerie guilty of nothing: albeit he doth confesse in another place, that he had most vile and strong temptations of the flesh laide vppon him of the Diuell by Gods appointment. Yet by the grace of Christ

Iob. 9.

Psal. 76.

1. Cor. 2.

1. Cor. 12.

Christ he resisted and ouercame all. For the better performance whereof, it is also likely that he vsed also these externall helpes and remedies of true fasting, earnest praying, diligent watching, and seuere chastising of his bodie by continuall and most painefull labour in his vocation, whereof hee maketh mention in his writings. As also all godlie men (by his example) haue vsed the like helpes since, for the better resisting of sinfull temptations when neede required, and the like. Whereof I could here recite great store of examples out of the holie Fathers: vvhich woulde make a man to wonder and bee affraide also (if he were not past feare) to see what extreame paine and diligence those first Christians tooke, in vvatching euery little sleight of the Diuell, and in resisting euerie little temptation, or cogitation of sinne: whereas we neuer thinke of the matter, nor make account either of cogitation, consent of hearte, woorde, or worke: but do yeeld to al, whatsoeuer our concupiscence moueth vs vnto, do swallow down every hooke laid vs by the diuel: & most greedily doe deuoure euerie poisoned pleasant bait, which is offered by the enimy for the destruction of our soules; & thus much about resisting of sin.

2.Cor.6. & 11. 1.Tim.1. 1.Cor.9.

Remedies vsed by the ancient fathers for resisting of sinne.

9 But

How much wee faile in doing good workes.

9 But now touching the second point, which is continuall exercising of our selues in good workes, it is euident in it selfe, that we vtterlie faile: for the most part of vs in the same I haue shewed before how we are in Scripture cõmanded to doe them, without ceasing, and most diligently whiles we haue time of daie to doe them in: for as Christ saith: *The night will come, when no man shall worke any more.* I might also shew how certaine of our forefathers the Saints of God were most diligent & carefull in doing good workes in their daies, euen as the husband man is carefull to cast seede into the ground whiles faire weather lasteth, and the merchant to laie out his monie whiles the good market endureth. They knew the time would not last lõg which they had to worke in: and therefore they bestirred themselues whiles opportunity serued: they neuer ceased, but came from one good worke to another, wel knowing what they did, & how good & acceptable seruice it was vnto God.

Ioh. 6.

Gal 6. Phil. 2.

B

10 If there were nothing else to proue their wonderfull care & diligence herein: yet the infinite monumentes of their *almesdeedes, yet extant to the worlde, are sufficient testimonies of the same: to wit the infinite Churches builded, & indued

* Although many such things were done to superstitious and very

indued with great & abundant maine-
tenance for the miniſters of the ſame:
ſo manie ſchooles, Colledges, Vniuerſi-
ties: ſo many bridges, high waies, and
publike commodities, Which charita-
ble deedes, and a thouſande moe both
priuate and publike, ſecret and open,
which I cannot report, came out of the
purſe of our good Anceſters: who often-
times not onelie gaue of their aboun-
dance, but alſo ſaued from their owne
mouthes, and beſtowed it vppon deedes
of charitie, to the glorie of God, and be-
nefit of others. Whereas wee are ſo
farre off from giuing awaie our neceſ-
ſaries, as wee will not beſtow our ſuper-
fluities: but will imploy them rather vpon
haukes and dogs, and other brute beaſts,
and ſometimes alſo vpon much viler v-
ſes, than to the relief of our poore bre-
thren.

ill vſes, yet euen then alſo were they ſome-time ſufficient teſtimonies of a great care to doe well, ſo farre as their knowledge ſerued them, in ſo many as did not wilfully erre, but were deſirous to knowe the truth, & to doe accordinglie. And ſo alſo thoſe be (in ſuch a ſence) examples to vs.

18 Alas deare brother, to what a careleſſe and ſenſeleſſe eſtate are wee come, touching our owne ſaluation and damdation? Saint Paul crieth out vnto vs: *Worke your owne ſaluation with feare and trembling*: and yet no man for that, maketh account thereof. Saint Peter warneth vs grauelie and earneſtie: *Brethren, take you greate care to make your vocation and election ſure by good workes.*

Phil. 2.

2. Pet. 1.

and

and yet who, almoſt, will thinke vppon them? Chriſt himſelfe thundereth in
Luke 16. theſe wordes, *I tell you, make your ſelues friendes, in this worlde, of vniuſt Mammon, that when you faint, they may receiue you into eternall tabernacles.* And yet for all that wee are not moued herewithall, ſo dead we are and lumpiſh to all goodneſſe.

16 If God did exhort vs to good deeds for his owne commoditye, or for anye gaine that hee is to take thereby: yet in reaſon we ought to pleaſure him therein: ſeeing we haue receiued all from his onelie liberality before. But ſeeing hee aſketh it at our handes for no neede of his owne, but onely for our gaine, and to paie vs home againe vvith aduantage: it is more reaſon wee ſhoulde harken vnto him. If a common honeſt man vpon earth ſhouide inuite vs to doe a thing, promiſing vs of his honeſty a ſufficient reward, wee ſhoulde beleeue him: but God making infinite promiſes vnto vs in Scripture of eternall rewardes to our well dooinge, as that wee ſhall
Luke 12, Mat. 13, Rom. 8, Apoc. 12. eate with him, drinke with him, raigne with him, poſſeſſe heauen with him, and the like, can not mooue vs notvvithſtanding to vvoorkes of charitye. But becauſe thoſe forefathers of ours were mooued heerewithall, as hauing

hearts

beartes of ſofter mettall than ours are of, therefore they brought foorth ſuch aboundant fruit, as I haue ſhewed.

13 Of all this then that I haue ſaide, the godly chriſtian may gather, firſt the lamentable eſtate of the worlde at this daie, when amongeſt the ſmall number of thoſe which beare the name of Chriſtians, ſo many are like to periſh for not perfourming of theſe two principall pointes of their vocation. Secondly, hee maie gather the cauſe of the infinite difference of rewarde, for good and euill in the life to come, which ſome men will ſeeme to maruel at: but indeede is moſt iuſt and reaſonable, conſidering the great diuerſity of life in good and euill men whiles they are in this worlde. For the good man doth not onlie indevor to avoide ſin: but alſo by reſiſting the ſame, daily and hourely encreaſeth in the favor of God. The looſe man by yeelding conſent to his concupiſcence, doeth not onelie looſe the fauour of God, but alſo doubleth ſin vppon ſin without number. The good man beſids avoiding ſin, doth infinite good workes, at the leaſtwiſe in deſire & heart where greater ability ſerueth not, But the vvicked man neither in hearte nor deede doeth anie good at all, but rather ſeeketh in place thereof

The diffe-rent ſtate of a good and euill man at the day of death.

thereof to doe hurt. The good man imploieth all his minde, heart, wordes, and handes to the seruice of God, and of his seruauntes for his sake. But the vvicked bendeth al his force and powers both of bodie and minde, to the seruice of vanities, the worlde and his flesh. Insomuch, that as the good man increaseth hourly in the seruice of God, to which is due encrease of grace and glory in heauen: so the euil from time to time, in thought word or deede, or in all at once, heapeth vp sin and damnation vpon himselfe, to which is due vengeaunce, and encrease of torments in hell, and in this contrarie course they passe ouer their liues for twenty, thirty, or forty yeares, & so come to die. And is it not reason now, that seeing there is so greate diuersitie in their estates: there should be as great or more diuersity also, in their reward? Especially seeing God is a great God, and rewardeth small thinges with great wages, either of euerlasting glorie, or euerlasting paine. Thirdly and lastly, the diligent & carefull Christian may gather of this vvhat great cause hee hath to put in practise the godlie counsell of S. Paule, vvhich is, *That euerie man should proone and examine his owne woorkes*. And so be able to iudge of himselfe, in what case he

Gal. 6.

hee ſtandeth: and if vppon this examination hee finde himſelfe awry, to thanke God of ſo greate a benefite, as is the reueiling of his dangers, whiles yet there is time and place to amende. No doubt many periſh daily by gods iuſtice in their owne groſſe ignoraunce: who if they had receiued this ſpeciall favor, as to ſee the pit before they fell in, it may be, they would haue eſcaped the ſame. Vſe gods mercy to thy gaine then (gentle brother) and not to thy further damnation. If thou ſee by this examination, that hitherto thou haſt not led a true Chriſtian life, reſolue thy ſelfe to begin nowe, and caſt not away wilfully that precious ſoule of thine, which Chriſt hath bought ſo dearelie, and which he is moſt ready to ſaue, and to induc with grace and eternal glory, if thou wouldeſt yeelde the ſame into his handes, and bee content to direct thy life according to his moſt holy, eaſie, & ſweete commandementes.

CHAP.

CHAP. V.

Of the seuere account that wee must yeelde to God of the matters aforesaide.

A principall point of wisdome in a seruaunt,

AMongest other pointes of a prudent seruaunt this is to bee estemed one principall, to consider in euery thinge committed to his charge, what account shall be demaunded touching the same: also what manner of man his master is, whether gentle, or rigorous, milde or sterne, careless or exquisite in his accounts, also whether he be of abilitye to punish him at his pleasure, finding him faulty: and finally, how he hath dealt with others before in like matters: for according to those circumstances (if he be wise) he will gouerne himselfe and vse more or lesse diligence in the charge committed.

A necessary consideration.

2 The like wisedome would I counsell a Christian to vse, in the matters before recited: to witte, touching our ende for which GOD sent vs hither, and the two principall pointes thereof enioyned for our exercise in this life: to consider (I say) what account wee shall bee demaunded for the same, in vvhat manner, by whome, with what seuerity, with what daunger of punish-

ment,

ment, if we be found negligent & rechleſſe therein.

3 For better vnderſtanding wherof, it is to bee noted firſt, with what order, and with what ceremonies and circumſtances God gaue vs this charge, or rather made and proclaimed this lawe of our behauiour & ſeruice towardes him. For albeit hee gaue the ſame commandement to Adam in the firſt creation. and imprinted it afterwardes by nature into the heart of each man before it was written (as S. Paul teſtifieth) yet for more plaine declarations ſake, & to conuince vs the more of our wickednes (as the ſame Apoſtle noteth) he publiſhed the ſame lawe in writing tables, vppon the mount Sinai: but with ſuch terror, and other circumſtances of maieſty (as alſo the Apoſtle noteth to the Hebrewes) as maie greatlye aſtoniſh the breakers thereof. Let a man reade the nineteenth Chapter of Exodus, and there hee ſhall ſee what a preparation there was for the publiſhing of this law. Firſt God calleth Moſes vp to the hill, and there reckoneth vp many of the benefites which he had beſtowed vpon the people of Iſraell: & promiſeth them many mo, if they would keep the law which he was then to giue them. Moſes went to the

Rom. 2. Rom. 7. Gal. 3.

Heb. 12.

Exod. 19.

The dreadful publication of the lawe.

the people, and returned aunſwere a-
gaine that they woulde keepe it. Then
cauſed God the people to bee ſanctified
againſt the third day, to waſhe all their
garmentes, and that no man ſhoulde
companie with his wife: alſo to be char-
ged that none vppon paine of death
ſhoulde preſume to mount vp to the hill
but Moſes alone, and that whoſoever
ſhoulde dare but to touche the hill,
ſhoulde preſently bee ſtoned to death.

Acts 7. When the thirde daie was come, the
Angels, as Saint Steeuen interpreteth
it, were ready to promulgate the lawe.
The trumpets ſounded mightelie in the
aire: greate thunder brake out from the
skye, vvith fierce lightenings, horri-
ble cloudes, thicke miſtes, and terrible
ſmoke riſing from the mountaine. And
in the middeſt of all this maieſtie, and
dreadfull terrour: God ſpake in the hea-
ring of all: *I am thy Lorde God which haue*
Exod.20. *brought thee out of the lande of AEgypt: me*
Deut.5. *onely ſhalt thou ſerue*: and the reſt which
followeth, conteining a perfect deſcrip-
tion of our duety in this life, common-
ly called the tenne commaundementes
of God.

Heb.12. 4 All which terrour and maieſtie, the
Apoſtle himſelfe, as I haue ſaide, appli-
eth to this meaning, that wee ſhoulde
greatly

greatlie tremble to breake this lawe, deliuered vs with such circumstaunces of dread and feare: signifying also hereby, that the exaction of this law, must needs bee with greater terrour at the daie of iudgement, seeing that the publication thereof was with such astonishment and dread. For so we see alwaies great Princes lawes to be executed vpon the offenders with much more terrour than they were proclaimed. And this maie bee a forcible reasen to mooue a Christian to looke vnto his duetie.

5 Secondly, if wee consider the sharpe execution vsed by God vppon offenders of his law, both before it was writen and since; we shall finde great cause of feare also: as the wonderfull punishment vpon Adam, and so many millions of people besides for his one fault: the drowning of the world togither: the burning of Sodō & Gomorra with brimstone: the reprobation of Saul: the extreme chastisment of David, and the like. Which all beeing done by God with such rigor, for lesse & fewer sins than ours are, and also vpon them, whom he had more cause to spare than he hath to tolerate vs: may be admonishments what we must looke for at Gods handes, for breach of this lawe of seruing him in this life. Gods punishments. Gen. 3. Gen. 7. Gen. 19. 1. Reg 28. 2. Reg. 12.

6 Thirdly

Christes speeches.

6 Thirdly, if wee consider the speeches and behaviour of our Lorde and master Christ in this matter, we shall haue yet more occasion to doubt our owne cases who albeit he came now to redeeme vs, and to pardon all, in all mildnesse, humilitie, clemencie, and mercie: yet in this pointe of taking accountes, hee is not woont to shewe but austeritie and greate rigour, not onely in wordes, and familiar speeches with his Apostles: but also in examples, and parables to this purpose. For so in one parable hee damneth that poore seruant to hell, vvhere shoulde bee weeping and gnashing of teeth, onelie for that hee had not augmented his talent delivered him. And
Mat. 25. Christ confesseth there of himselfe, that he is a harde man, reaping vvhere hee sowed not, and gathering vvhere hee cast not abroade: expecting also aduantage at our handes, for the talentes lent vs, and not accepting one-
Mat. 25. lie his owne gaine. And consequentlie threatning much more rigour to them which shall mispende his talentes, as the most of vs doe. Againe, he damneth the seruant whome hee founde a sleepe: hee damneth the poore man, vvhich
Mat. 22. was compelled to come, into the wedding, onelie for that hee came without

a

a wedding garment: he damned the fiue foolish virgins, for that they hadde not their oile with them, and were not ready (iuſt at the very hour) to go in with him, and woulde not knowe them vvhen they came after: and finally, hee promiſed to damne all thoſe, without exception, which ſhall worke iniquitie, as Saint Matthew teſtifieth. Mat.25. Mat.13.

7 Moreouer being asked by a certaine ruler on a time, how he might be ſaued: hee woulde giue him no other hope, ſo long as hee ſought ſaluation by his workes, though hee were a prince; but only this: *If thou wilt enter into life, keepe the commandements of God.* And talking with his Diſciples at another time of the ſame matter, hee gineth them no other rule of their life, but this: *If ye loue me, keepe my cõmandements.* As who ſhould ſay, if you were neuer ſo much my diſciples, if ye breake my cõmãdements, there is no more loue nor friendſhip betwixt vs. And Saint Iohn, which beſt of all others knewe his meaning heerein, expounded that in this ſenſe; when hee ſaith: *If a man,* ſaith hee, *knoweth God, and yet keepeth not his commaundements, hee is a liar, and the truth is not in him.* And moreyet, to take awaie all hope of exception from his Diſciples of anie other Luke 18. Mat.19. Iohn.8. Iohn.2.

ther waie pleasing him than by keeping his commaundementes) hee saieth in another place, that *He came not to take awaie the law, but to fulfill it:* & straightwaie he inferreth vpon the same: *Whosoeuer therefore shall breake one of the least of these commaundements, shall bee called the least in the kingdome of heauen.* For which cause at his departure out of the vvorlde, the verie last wordes that he spake to his Apostles vvere these, that *They should teach men to obserue all his commandements whatsoeuer.*

Mat. 5.

Mat. 28.

8 By which appeareth the seuere meaning that Christ had touching our account for the keeping of his commãdemẽts in this life. The which also may be gathered by that, that being asked whether the number were smal of them that should be saued, hee counselleth men to striue to go into the strait gate: for that manie should bee shut out, yea euen of them which had eaten & drunken with him, and had enioied the corporall presence of his blessed bodie, but had not regarded to liue as he cõmanded them. In which case he signifieth, that no respect of friendshippe must take place vvith him at the last daie: for which cause hee saide to the man whom he had healed at the fish pooles side in Ie-

Luke 13.

rusalem

rusalem: *Beholde nowe thou art whole,* Iohn 5.
see thou sinne no more, least worse come to thee than before. And generally hee warneth vs in Saint Matthewes Gospell, Mat. 5.
that wee agree with our aduersaries, and make our accountes straight in this life: otherwise wee shall pay the vtmost farthing in the life to come. And yet more seuerelye hee saith in another place: that *We shall render account at the* Mat. 12.
daie of iudgement, for euery idle worde which we haue spoken.

9 Which day of iudgement hee warneth vs of before, and foretelleth the rigour and daunger in sundry places of holy Scripture, to the ende wee should preuent the same: and so direct our liues while wee haue time in this worlde, as wee may preuent our selues at that daye with feare and danger, or rather vvith greate ioy and comfort: when so many thousandes of wicked people shall appeare there, to their eternall confusion.

10 And because there is nothing which so fitly sheweth the seueritie of Christe in taking our account at the last daie, as the order and manner of this iudgment described most diligentlie by the holye scripture it selfe: it shall make much for our purpose, to consider the same. And Of the day of iudgement. Two iudgementes after death.

first of all, it is to be noted that there be two iudgementes appointed after death whereof the one is called particular, whereby each man presently vpon his departure from this worlde, receiueth particular sentence, either of punishment or glorie, accordinge to his deedes in this life (as Christes owne words are) whereof we haue examples in Lazarus and the rich glutton, who were presently caried the one to paine, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacy, as Saint Austen affirmeth. The other iudgment is called general, for that it shall be of all men together in the ende of the worlde, where shall a finall sentence be pronounced (either of reward or punishments) vppon al men that euer liued, according to the workes, which they haue done, good or bad, in this life: and afterwarde neuer more question be made of altering their estate: that is, of easing the paine of the one, or ending the glory of the other.

John 5. Mat. 25. and 16. Luke 16.

Lib. 2. de anima, cap. 4.

2. Cor. 5.

The particular iudgement. Aug. tract. 49. in Iohn.

11 Nowe as touching the first of these two iudgementes: albeit the holie auncient fathers, especiallie Saint Austen, doe gather and confider diuerse particulars of greate seueritie and feare (as the passage of our soule from the bodie to the tribunall seate of GOD, vnder

vnder the custody both of good and euil Angels, the feare shee hath of them: the sodeine straingenesse of the place where she is: the terrour of Gods presence: the straite examination she must abide: and the like) yet for that the most parte of these things are to be considered also in the second iudgement which is generall: I will passe ouer to the same, noting only certaine reasons yeelded by the holy fathers, why God after the first iudgement, wherein he had assigned to each man according to his desertes in particular, would appoint moreouer this second generall iudgement. Whereof the first is, for that the body of man rising from his sepulcher, might bee partaker of the eternall punishment or glorie of the soule: euen as it hath beene partaker with the same, either in vertue, or vice in this life. The second is, that as Christ was dishonoured and put to confusion heere in the worlde publikelie: so much more hee might shewe his maiestie and power at thatidaye in the sight of all creatures: and especiallye of his enemies. The thirde is, that both the wicked and good might receiue their rewarde openlie, to more confusion, and hearte griefe of the one, and to the greater ioie and triumph of the o-

Why there be 2. iudgements appointed.

ther, who commonly in this world haue beene ouer-borne by the wicked. The fourth is, for that euill men when they die, doe not commonlie carie with them all their demerite and euill: for that they leaue behind them, either their euill example, or their children, and familiars corrupted by them: or else bookes and meanes which may in time corrupt others. All which being not yet done, but comming to passe after their death, they cannot so conueniently ye receiue their iudgement for the same presentlie: but as the euill falleth out, so their paines are to bee encreased. The like may be saide of the good. So that (for examples sake) Saint Paules glory is encreased dailie, and shall bee vnto the worlds ende, by reason of them that dailie profite by his writinges and example: and the paines of the wicked are for the like reason dailye augmented. But at the last daie of iudgemente, shall be an ende of all our doinges, and then shall it bee seene euidentlie, what each man is to haue in the iustice, and mercie of God.

Consider well this reaso good reader.

Of the generall daie of iudgmēt. Eccle 12.

12 To speake then of this second iudgment generall and common for all the worlde, wherein as the Scripture saith: *God shall bring into iudgement euerie error*

which

which hath bin cõmitted. There are diuers circumstances to be considered, and diuers men doe set downe the same diuersly: but in mine opinion, no better, plainer, or more effectuall declaration can be made thereof, than the very scripture maketh it selfe, setting forth vnto vs in most significant words, all the maner, order, and circumstances, with the preparation thereunto, as followeth.

13 At that day, there shall be signes in the sunne, and in the moone, and in the starres: the sunne shall be darckened; the moone shall giue no light: the starres shall fall from the skies: and all the powers of heauen shall be moued: the firmament shall leaue his situation with a great violence: the elementes shall bee dissolued with heat: and the earth, with all that is in it, shall bee consumed with fire: the earth shall moue off her place, and shall flie like a little deare or sheepe. The distresse of nations vpon the earth shalbee great, by reason of the confusion of the noise of the sea and flouds, and men shal wither away for feare and expectation of these thinges, that then shal come vpon the whole worlde. And then shall the signe of the son of man appeare in the sky, & then shall all the tribes of the earth mourne and waile: & they shall see

Luke 21. Mat. 24. Mat. 13. Isai. 13

the son of man comming in the cloudes
1. Cor. 1. of heauen with much power and glorie,
great authoritie, and maiesty. And then
in a moment, in the twinckling of an eie,
Mar. 13. he shall send his Angels with a trumper,
and with a great crie at midnight, and
they shall gather togither his elect from
the foure partes of the world, from hea-
uen to earth. All must bee presented be-
fore the iudgement seate of Christ, who
1. Cor. 5. will bring to light those thinges vvhich
were hidden in darknesse, and wil make
1. Cor. 4. manifest the thoughtes of mens hearts:
and vvhatsoeuer hath beene spoken in
chambers in the eare, shall be preached
Luke 12. on the house toppe. Account shall be as-
ked of everie idle woorde, and he shal
iudge our verie righteousnesse it selfe.
Psal. 74. Then shal the iust stande in greate con-
stancie, against those vvhich haue af
flicted them in this life: and the wicked
Sap. 5. seeing that, shal be troubled with an hor-
Luke 23. rible feare, & shal say to the hils: Fal vp-
on vs, and hide vs from the face of him
that sitteth vppon the throne, and from
the anger of the Lambe, for that the
Apoc. 6. great daie of wrath is come. Then shal
Christ seperate the sheepe from the
Mat. 25. Goates, and shall put the sheepe on
his righte hande, and the Goates on
the lefte, and shall saie to those on the
right

right hand: Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning of the worlde: I was hungrie, & you gaue mee to eate: I was a stranger, and you gaue mee harbour: I was naked and you clothed me: I was in prison, and you came to mee. Then shall the iust say, O Lorde, when haue wee done these thinges for thee? And the king shall answere: truely when you did them to the least of my brothers, you did it to me. Then shall he say to them on his left hande: Depart from me (you accursed) into euerlasting fire, prepared for the Diuell and his Angels; for I was hungrie, and you fed me not; I was a stranger, and you harboured me not; I was naked and you clothed me not; I was sicke, and in prison and you visited me not. Then shall they say, O Lord, when haue we seene thee hungry, or thirstie, or a straunger, or naken, or sicke, or in prison, and did not minister vnto thee? And he shall aunswere: Verily, I tel you, seing you haue not done it to one of these lesser, you haue not dõe it to mee. And then these men shall goe into eternall punishment: and the iust into life euerlasting.

14 Tell mee what a dreadfull preparation is here laidé downe? Howe many

circumstances of feare & horror? It shall be, saith the scripture, at midnight, when commonly mē are a sleep, it shall be with hideous noise of trumpets: sound of waters: motions of the elementes: what a night will that be troweſt thou, to see the earth shake: the hils and dales mooued from their places: the moone darkened the starres fall downe from heauen: the whole element shiuered in pieces, and al the world in a flaming fire?

15 Can any tongue in the worlde expresse a thing more forcibly, than this matter is expressed by Christ, the Apostles, and prophets themselues? What mortall heart can but tremble in the midst of this vnspeakeable terror? Is it maruell if the very iust men and the angels themselues are said to feare it? And then, as Saint Peter reasoneth; *If the* 1. Pet. 4. *iust shall scarce be saued: where shall the wicked man and sinner appeare?* What a dreadfull day will that be for the carelesse and loose Christian, which hath liued pleasantly in this world, when hee shall see so infinit a sea of feares & miseries to rush vpon him?

16 Bu. besides al these most terrible & fierce preparations, there will be many other matters, of no lesse dreadfull consideration, as to see all sepulchers open

at

at the ſounde of the trumpet, & to yeeld foorth all their dead bodies, which they haue receiued from the beginning of the worlde: to ſee all men, women, and children, kinges, and queenes, princes and potentates to ſtand there naked in the face of all creatures: their ſin reuealed, their ſecret offences laid open, done and committed in the cloſets of their palaces, and they conſtrained and compelled to giue accountes of a thouſande matters, whereof they woulde diſdaine to haue bin tolde in this life: as how they haue ſpent the time: how they haue imploied their wealth: vvhat behauiour they haue vſed towardes their brethren: howe they haue mortified their ſenſes: howe they haue ruled their appetites: howe they haue obeyed the inſpirations of the holy Ghoſt: and finallie how they vſed all good gifts in this life?

The demaundes at the laſt day.

17 O (deare brother) it is vnpoſſible to expreſſe what a great treaſure a good conſcience will be at this daie: it will bee more worth than ten thouſand worldes: for wealth will not helpe: the iudge will not be corrupted with monie: no interceſſion of worldly friendes ſhall preuaile for vs at that day, no not of the Angels themſelues; whoſe glory ſhall be then, as the Prophet ſaith: *To binde kings in fet-*

Psal. 149. *tert, and noble men in iron manacles, to execute vppon them the iudgement prescribed, and thu shall bee glorie to all hu saintes.* Alas, what will all those wise people doe then, that nowe liue in delightes, and canne take noe paine in the seruice of God? What shift will they make in those extremities? Whither wil they turne them? Whose helpe will they craue? They shall see all thinges crie vengeaunce aboue them: all thinges yeelde them cause of feare and terrour: but nothing to yeelde them any hope or comfort. Aboue them shalbe their iudge offended with them for their wickednesse; beneath them hell open, and the cruell fornace ready boiling to receiue them: on the right hand shall bee their sinnes accusing them; on the lefte hande the Diuels readie to execute Gods eternall sentence vpon them: within them, their conscience gnawing; without them, all damned soules bewailing: on euerie side, the vvorlde burning. Good Lorde what will the wretched sinner doe enuironed with all these miseries? Howe will his hearte sustaine these anguishes? What waie will he take? To goe backe is impossible: to goe forwarde is intollerable. What then shal he do, but (as Christ foretelleth) hee shall drie vp for verie

A pittifull case. Anselm.

feare:

feare: seeke death, & death shal flie from him: cry to the hils to fall vppon him, & they refusing to doe him so much pleasure, hee shall stande there as a most desperate, forlorne, and miserable caitife wreteh, vntil he receiue that dreadful & irreuocable sentence: *Go you accursed into euerlasting fire.* Mat. 24. Apoc. 6. Apoc. 9. Mat. 25.

18 Which sentence once pronounced, consider what a dolefull cry & shout will straight follow. The good reioicing and singing praises in the glorie of their Sauiour, the vvicked bewailing, blaspheming, and curs'ing the daie of their natiuitie. Consider the intollerable vpbraiding of the vvicked infernall spirites, against these miserable condemned soules, nowe deliuered to them in praie for euer. With howe bitter scoffes and taunts vvill they hale them on to torments? Consider the eternall seperation that then must be made, of fathers & children: mothers & daughters: friends & companions: the one to glorie, the other to confusion, vvithout euer seeing one the other againe: and (that which shalbe as great a griefe as any other: if it bee true that some conceiue, that our knoweledge one of another heere on earth shall so far remaine) the son going to heauen shall not pittie his own father. The last sentence pronounced.

or mother going to hell, but shall reioice at the same, for that it turneth to Gods glorie for the execution of his iustice. What a seperation, I saie, shall this be? What a farewell? Whose heart woulde not breake at that daie, to make this seperation, if a heart coulde breake at that time, and so end his paines? But that wil not be'. Where are all our delights now? where are al our pleasant pastimes become? Our brauery in apparell, our glistering in golde, our honour done to vs with cap, and knee, all our delicate fare, all our musicke, al our wanton dalianees and recreations we vvere wont to haue, all our good friendes and merrie companions, accustomed to laugh and to disport the time vvith vs? Where are they become? Oh, deere brother, how sowre will al the pleasures past of the worlde seeme at that houre? How doleful will their memorie bee vnto vs? How vaine a thing will all our dignities our riches, our possessions appeare? And on the contrarie side, how ioiful wil that man be, that hath attended in this life to liue vertuously, albeit with paine, & contempt of the world? Happie creature shall he be, that euer he was borne, no tongue but Gods can expresse his happines.

19 And now to make no other conclusion of all this, but euen that which Christ himselfe maketh, let vs consider how easie a matter it is now for vs, with a litle paine to avoide the danger of this daie, and for that cause it is foretolde vs by our most mercifull iudge and sauiour, to the ende wee should by our diligence avoide it. For thus hee concludeth after all his former threatninges: *Videte, Vigilate, &c.* Looke aboute you; watch and pray yee, for you knowe not when the time shalbe. But as I say vnto you, so I say vnto all, be watchfull. And in another place, having reckoned all the particulars before recited, least anie man shoulde doubt that all shoulde not bee fulfilled, hee saith: *Heauen and earth shall passe but my worde shall not passe.* And then hee addeth this exhortation: *Attend therefore vnto your selues, that your hartes bee not ouercome with banqueting, & drunkennesse, and with the cares of this life & so that day come vpon you sodainely. For he shal come as a snare vpō thē which inhabit the earth, be you therefore watchfull, and alwaies praie, that you may be worthy to escape all these thinges which are to come, & to stand confidently before the son of man at this day.* What a friendly and fatherly exhortation is this of Christ? Who could desire a

Mat. 13.

Mat. 24.

A godly exhortatiō of Christ.

more

more kind, gentle, or effectuall forewarning? Is there any man that can pleade ignorance hereafter? The verye like conclusion gathered S. Peter out of the premises when he saith; *The daie of the*
1.Pet.3. *Lorde shall come as a theefe: in which the elements shall bee dissolued, &c. Seeing then all those thinges must bee dissolued; what maner of men ought wee to bee in holie conuersation, and piety, expecting and going on to meete the comming of that day of the Lorde &c.* This meeting of the day of iudgement (which S. Peter speaketh of) is an earnest longing after it, which never is had vntill first there goe before a due examination of our estate, and speedy amendment of our life past. Therefore
Eccle.8.18. saith most notably the wise man: *Prouide thee of a medicine before the sore come, and examine thy selfe before iudgement: and so shalt thou finde propitiation in the sight of God.* To which S. Paul agreeth when he saith, *If wee would iudge our selues,*
1.Cor.11. *we shoulde not be iudged.* But because no mā entreth into due iudgement of himselfe, & of his owne life: thereof it commeth, that so few doe preuent this latter iudgement, so few are watchfull, and so many fall a sleepe in ignorance of their owne danger. Our Lorde giue vs grace to looke better about vs.

CHAP.

CHAP. VI.

A conſideration of the nature of ſin, and of a ſinner: for the iuſtifying of Gods ſeveritie ſhewed in the Chapter before.

TO the end that no man maie iuſtlie complaine of the ſeuere accounte which God is to take of vs at the laſt day, or of the ſeueritie of his iudgemente ſet downe in the Chapter before: it ſhall not be amiſſe to conſider in this Chapter the cauſe why God doeth ſhew ſuch ſeuerity againſt ſin, and ſinners, as both by that vvhich hath beene ſaide doeth appeare, and alſo by the whole courſe of holie Scripture, vvhere he in euerie place almoſt denounceth this extreame hatred, wrath, and indignation againſt the ſame: as where it is ſaide of him, that, *Hee hateth all thoſe that worke iniquitie. And that both the wicked man and his wickedneſſe are in hatred with him.* And finallie that the whole life of ſinners, their thoughtes, vvoordes and workes, yea and their good actions alſo, are abomination in his ſighte, whiles they liue in ſinne. And that (which yet is more) hee cannot abide nor permit the ſinner to praiſe him, or to name his teſtament with his mouth, as the holie ghoſt teſtifieth: & therefore no maruell if hee ſhewe ſuch rigour to him at the laſt

Gods hatred to ſinners. Pſal. 5. Pſal. 14. Pro. 15. Iob. 15. Eſa. 1. Pſal. 13. Pſal. 49. Eccle. 15.

last daie, whome hee so greatly hateth & abhorreth in this life.

2 There might bee manie reasons alleadged of this: as the breach of Gods commaundementes, the ingratitude of a sinner in respect of his benefites, and the like, which might iustifie sufficientlie his indignation towardes him. But there is one reason aboue the rest, which openeth the whole fountaine of the matter: and that is, the intollerable iniurie done vnto God, in euerie sin that wittingly we doe commit, which indeede is such an opprobrious iniurie, and so dishonourable, as no meane potentate could beare the same at his subiectes handes: and much lesse God himselfe (who is the God of maiestie) maie abide to haue the same so often iterated against him, as commonlie it is by a wicked man.

The reason why God so hateth a sinner.

3 And for the vnderstanding of this iniurie, wee must note, that euery time wee commit such a sinne, there doeth passe through our hearte (though we marke it not) a certaine practike discourse of our vnderstanding (as there doeth also in euerye other election) whereby wee laie before vs, on the one side, the profite of that sinne, which we are to commit, that is, the pleasure that draweth

draweth vs to it: and on the other part, the offence of God, that is, the leesing of our friendship by that sinne if wee doe it: and so hauing as it were the ballances there before vs, and putting God in one end: and in the other the aforesaid pleasure: wee stande in the middest deliberating and examining the weight of both partes, and finallie; we doe make choise of the pleasure, and doe reiecte God: that is, wee doe choose rather to leese the friendshippe of God, with his grace, & whatsoeuer he is worth besides, than to loose that pleasure and delectation of sinne. Now what thing can bee more horrible, than this? What can be more spitefull to God, than to preferre a most vile pleasure before his maiestye? Is not this worse than the intollerable iniury of the Iewes, who chose Barrabas the murderer, and reiected Christ their sauiour? Sure howe heinous soeuer that sinne of the Iewes were, yet in two pointes this doth seeme to exceede it: the one in that the Iewes knewe not whome they refused in their choise, as we doe; the other in that they refused Christ but once, and wee doe it often, yea daily and hourely, when with aduisement we giue consent in our harts vnto sinne.

The iniurie don to God by sinne.

Mat.27. Mar.15.

4 And

4 And is it maruell then, that God dealeth so seuerely and sharpelye in the worlde to come, with wicked men, who doe vse him so opprobriously and contemptuously in this life? Surelye the malice of a sinner is great towards God and he doth not onely dishonour him by contempt of his commandementes and by preferring most vile creatures before him, but also beareth a secret hatred & grudge against his maiesty, and would (if it lay in his power) pull him out of his seate, or (at least wise) wish there were no God at all to punish sinne after this life. Let euerie sinner examine the bottome of his conscience in this pointe, whether he could not bee content there were no immortality of the soule, no reckoning after this life, no iudge, no punishment, no hell, and consequently no God, to the ende he might the more securely enioy his pleasures.

The malice of a sinner towardes God.

Sap.1. Rom.8. Psal.7. Rom.5. Iacob 4. 1.Ioh 3.

5 And because God (which searcheth the hart and reines) seeth well this traiterous affection of sinners towards him, lurking within their bowels, howe smooth soeuer their wordes are: therefore hee denounceth them for his enemies in the Scripture, and professeth open warre and hostilitie against them. And then suppose you what a case these mise-

miserable men are in, (beeing but seely woormes of the earth) when they haue such an enemie to fight against them, as doth make the verye heauens to tremble at his looke. And yet that it is so, hear what he saith, what he threatneth, what he thundreth against them. After hee had by the mouth of Esay the Prophet repeated many sins abominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he defieth the doers thereof, as his open enemies, saying: *Thus saith the Lorde of hosts, the strong Lorde of hostes of Israell: Behold I will be reuenged vpon my enemies, & will ease me of mine aduersarie.* And the Prophet David, as hee was a man in most high fauour with god, and made verie priuy to his secrets: so hee verie much doth vtter this feuere menacing and infinite displeasure of God against sinners, calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction: & complaineth that the world will not beleeue this point. *An vnwise man* (saith hee) *will not learne this, neither will the foole vnderstand it.* What is this? Howe sinners after they be sprong vp, and workers of iniquitie (after they haue appeared to the world) doe perish euerlastingly? And what

Sinners enemies to God & God to them.

Such like also. Esa. 26. 11.

Psal. 92.

what is the reason of this? Hee answereth immediatly, *Because thine enemies (O Lorde) behold, O Lord, thine enemies shall perish, and all those that worke iniquity shall be consumed.* By this wee see that all sinners be enemies to god, & god to them, & wee see also vpon what ground & reason. But yet (for the further iustifying of Gods seueritye) let vs consider in what measure his hatred is towards sin: howe great: how farre it proceedeth: within what boundes it is comprehended: or if it hath any limites or boundes at all, as indeede it hath not, but is infinite, that is, without measure or limitation. And (to vtter the matter as in truerth it standeth) if all the tongues in the worlde were made one tongue: and all vnderstandinges of all creatures (I meane of Angels and men) were made one vnderstanding, yet coulde neither this tongue expresse, nor this vnderstanding conceiue the great hatred of gods heart towardes euerie sinne, which we doe wittingly commit. And the reason hereof standeth in two pointes. First for that God by howe much more he is better than we are: by so much more he loueth goodnesse, and hateth sinne, than we doe: and because he is infinite-lye good: therefore his loue to goodnesse

Gods hatred infinite against sinners.

nesse is infinite, as also his hatred to euill, & consequently his rewards to them both are infinite, the one in hell, the other in heauen.

6 Secondly, we see by experience, that howe much more great and woorthie the person is against whom an offence is committed, so much greater the offence is, as the selfe-same blowe giuen to a seruaunte, and to a Prince differeth greatlie in offence, and deserueth different hatred and punishment. And for that euerie sinne which wee aduised, lie committe, is done directly against the person of GOD himselfe, as hath beene declared before, whose dignitie is infinite: therefore the offence or guilt of euerie such sinne is infinite, and consequentlie deserueth infinite hatred, and infinite punishmentes at Gods handes. Heereof followeth the reason of diverse thinges both saide and done by God in the Scriptures, and taught by Diuines touching the punishment of sinne, which seeme strange vnto the wisedome of the worlde, & indeed scarse credible. As first of all, that dreadfull punishment of eternall & irreuocable damnation of so manie thousandes, yea millions of Angels created to glorie, with almost infinite perfection, & that onlie for one sin, once com-

Why every sinne deserueth infinit punishmēt.

Rom. 8. 1. Cor. 6.

committed and that onelie in thought, as diuines doe holde. Secondlie, the rigorous punishment of our first parentes Adam and Eue, and all their posteritie; for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, and al the creatures of the earth for the same, and all their children and ofspring after them, both before the incarnation of Christ, and since, for albeit wee are deliuered from the guilte of that sinne, yet temporal chastisementes remaine vpon vs for the same, as hunger, thirst, colde, sickenesse, death, and a thousand miseries moe, besides also the infinit me damned for the same: besides this, I saie, which in mans reason may seeme seuere inough, Gods wrath and iustice could not be satisfied, except his own Sonne had come downe into the world, and taken our flesh vpon him, and by his paines satisfied for the same. And when he was come down, and had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him, were infinite: yet that God might shew the greatnesse of his hatred and iustice against sinne, hee neuer left to lay on vpon his own blessed deare Sonne: no not then when hee sawe him sorrowful vnto death, & bathed in a

Adam and Eue.

sweat

sweare of bloude and water: and crying, *O father mine, if it be possible, let this cuppe passe from mee.* And yet more pittifullie after vpon the Crosse: *O my God, why haste thou forsaken mee?* Notwithstanding all this, I saie, his father deliuered him not, but laide on stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendred vp his life and soule into his saide fathers hands: which is a wonderfull and straunge document of Gods hatred against sinne. Mat. 26. Mar. 14. Luke 22. Mat. 27. Psal. 21. Esa. 53.

7 I might heere mention the sinne of Esau in selling his inheritaunce for a little meate, of vvhich the Apostle saith: *He found no place of repentaunce after though hee sought the same with teares.* Also the sinne of Saul, who (his sinne being but one sinne, and that onelie of omission, in not killing Agag the King of Amelek, and his cattle, as he was vvilled) vvas vtterlie cast off by GOD for the same (though he were his anoimted and chosen seruaunte before) and coulde not gette remission of the same, though both hee and Samuell the Prophet did greatly torment & bewaile the same sin, or at the leaste, that hee was reiected. The sinne of Esau. Gen. 25. & 27. Heb. 12. Of Saul. 1. Reg. 15. & 16. 1. Reg. 9. 15. & 16.

8 Also I might alleage the example of king Dauid, whose two sins albeit, vppon 2. Reg. 7.

Psal.6.34. 68.108.101. 29. 2.Reg.12. his hartie repentance) God forgaue: yet notwithstanding all the sorrow that Dauid conceiued for the same, God chastised him with marueilous seuerity: as with the death of his sonne: and other continuall affliction on himselfe as longe as he liued. And all this to shew his hatred against sin, & thereby to terrific vs from committing the same.

9 Of this also doe proceede all those hard & bitter speeches in the Scripture touching sinners, which comming from the mouth of the holy ghost (and therefore beeing most true and certaine) may iustly giue all them greate cause of feare vvhich liue in sinne, as where it is saide: *Death, bloud, contention, edge of sworde, oppression, hunger, contrition, and whippes: all these thinges are created for wicked sinners,* And againe, *God shall raigne snares of fire vppon sinners: brimstone vvith tempestuous windes, shalbe the portion of their cup.* Again God will be knowen at the day of iudgement vpon the sinner, who shalbe taken in the workes of his owne handes: many whips belong to a sinner: let sinners bee turned into hell, God shall scatter al sinners: God shall dash the teeth of sinners in their mouthes: God shall scoffe at a sinner, when hee seeth his daie of destruction commeth on: the sworde of sinners shall

Eccle.40. Psal.10. Psal.9. Psal.3. Psal.9. Psal.36. Psal.144. Psal.57. Psal.36. Psal.103.

shall turne into their owne heartes: thou shalt see when sinners shall perish: the arme of sinners shall bee crushed and broken: sinnert shall wither from the earth: desire not the glorie and riches of a sinner, for thou dooest not knowe the subuersion which shall come vppon him: GOD hath giuen him riches to deceiue him therewith: behold the day of the Lorde shall come (a cruell daye and full of indignation, wrath, and furie) to make desolate the earth, and to crush in pieces her sinners within her. The iust man shall reioice, seeing his reuenge and then shall he wash his hands in the bloud of sinners. These and a thousand such sentences more of Scripture, which I omit, vttered by the holy ghost against sinners, may instruct vs of their pitiful estate, & of the vnspeakeable hatred of God against them, as long as they persist in sin. Psal. 140. Eccle. 21. Psal. 71. Esa. 13. Psal. 57.

10 Of all these considerations the holye Scriptures doe gather one conclusion greatlye to bee noted and considered by vs: which is: *Miseros facit populos peccatum*. Sinne bringeth men to miserie. And againe: *Qui diligit iniquitatem, odit animam suam*. He that loueth iniquity, hateth his own soule. Or as the Angell Raphaell vttereth in other Pro 14. Psal. 10.

Iob.12. wordes. They which commit sinne are opē enemies to their own soules. Wherefore they lay downe to al men this generall severe, and most necessary commandement, vpon all the paines before recited: *Quasi à facie colubri fuge peccata.* And

Eccle.21. Tob.5. againe: *Cauene aliquando peccato consentias*: Beware thou neuer consent to sin. For howsoeuer the worlde doth make little account of this matter, of whome

1.Iohn 3. (as the Scripture noteth:) *The sinner is praised in his lusts, & the wicked man is blessed*: Yet most certaine it is, for that the spirite of God auoucheth it; *Qui facit peccatum, ex Diabolo est*: He which committeth sinne, is of the Diueil. And therfore is to receiue his portion among diuels at the latter day.

The obstinacie of sinners. 11 And is not all this sufficient (dear brother) to make vs detest sinne, and to conceiue some feare in committinge thereof? Naie is not all this stronge enough to batter their heartes, which liue in state of sinne, and doe commit the same dailie without consideration, or scruple? what obstinacy and hardnesse of heart is this? Surelie wee see the holie Ghost prophesied truelie of them, when hee saide: *Sinners alienated from God, are possessed vvith a furie like a Serpent, and like a deafe cockatrice, which*

Psal. 57. *stoppeth*

Stoppeth his eares to the inchanter. This furie, I saie, is the furie of madnesse of wilfull sinners, which stoppe their eares like Serpentes, to all the holy inchantmentes that God can vse against them for their conuersion: that is, to all his internall motions, and good inspirations: to al remorse of their owne consciences to all threatnings of holy scriptures: to admonishments of Gods servants: & to all the other meanes which God doeth vse for their saluation.

12 Good Lorde, who would wittingly commit anie sinne, for the gaining of ten thousande worldes, if hee considered the infinite damages, hurtes, inconuenienees, and miseries which doe come by the comming of one sinne? For first, he that in such sorte sinneth, leeseth the grace of God, vvhich vvas giuen him: which is the greatest gift that God can giue to a creature in this life, and consequently hee leeseth all those thinges vvhich did accompanie that grace: as the vertues and giftes of the holy ghost, whereby the soule was beautified in the sight of her spouse, & armed against the assaultes of her enemies. Secondly he leeseth the fauour of God, and consequently his fatherly protection, care, & providence over him, & gaineth

The losses that come by sinne. Isa. 11. & ser. Ibid.

gaineth him to bee his professed enimy. Which how great a losse it is, wee may esteeme by the state of a worldlye courtier, which shoulde leese the fauour of an earthly Prince, and incurre mortall hatred by the same. Thirdly hee leeseth all inheritaunce, claime, and title to the kingdome of heauen, which is due onely by grace, as Saint Paul noteth: & consequently depriueth himselfe of all dignities and commodities following the same in this life: as the condition & high priuiledge of a sonne of God: the communion of Saintes, the protection of Angels and the like. Fourthly, he leeseth the quiet ioy, and tranquillitye of a good conscience, and all the fauours, cherishment, consolations, and other comfortes, wherewith the holye Ghost is wont to visite the mindes of the iust. Fiftly, he leeseth the reward of all his good woorkes doone since hee was borne, and whatsoeuer he doeth, or shall doe while he standeth in that state. Sixtly hee maketh himselfe guiltye of eternall punishment, & ingrosseth his name in the booke of perdition, & consequently, bindeth himselfe to all those inconueniences, whereto the reprobate are subiect: that is, to be inheritor of hell fire to be in the power of the diuell, and his angels,

Rom. 3.

gels, to be subiect to al sinne and temptation of sinne: and of his soule (which was before the temple of the holy Ghost, the habitation of the blessed Trinitie, and place of repose for the Angels to visite) nowe to bee the nest of scorpions, and dungeons of Diuels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion hee had with him, making himself a persecutor of the same by treading him vnder his feete. And crucifying him againe, and defiling his bloude, as the Apostle saieth, in sinning against him, vvhich died for sinne, and therefore the same Apostle pronounceth a marueilous heauie sentence against such in these wordes: *Ff wee sinne wilfullie nowe after we haue receiued knowledge of the truth there remaineth no more sacrifice for sinnes: but rather a certaine terrible expectation of iudgement, and emulation of fire, which shall consume the aduersaries.* To which Saint Peter agreeth, vvhen hee saieth: *It had beene better not to haue knowne the vvaie of iustice, thā after such knowledge, to slide back againe from the holy commandement vvhich was giuen.*

Heb. 12.
Heb. 6.
Rom. 16.
Heb. 10.
Rom. 16.
1. Pet. 2.

13 Now then let our worldlings go & solace themselues with sinne as much as they will: let them excuse and pleasantly

Excuse of sinne.

defende the same, saying: Pride is but a point of gentrie: gluttony, good fellowshippe: lecherie, and wantonnesse, a tricke of youth, and the like: they shall finde one daie that these excuses will not bee receiued: but rather that these pleasaunt deuises, vvill bee turned into teares. They shall proue that GOD will not be iested vvith, but that hee is the same God still, and vvill aske as seuere accounte of them, as he hath done of others before: although it please not them nowe to keepe anie accounte of their life at all: but rather to turne all to disporte and pleasure, persvvading themselues, that howsoeuer God hath dealte with others before: yet he vvill forgiue al to them. but the holy scripture reasoneth after another maner, vvhich I would haue euery wise Christian to consider.

Gal. 6.

Rom. 13. 14 Saint Paul comparing the Iewes sinnes with ours, maketh this collection: *If God spared not the naturall boughes, take heede leaſt he spare not thee.* And therupon hee inferreth this admonition: *Noli altum sapere, sed time*: Be not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the olde and the newe lawe: hee that broke the law of Moses, being conuicted by two or three wit-

witnesses, dieth for the same without commiseration or mercy: & how much more grieuous punishment doth hee deserue, which breaking the law of Christ by wilfull sinne, treadeth the son of God vnder his feete, polluteth the bloude of the new testament, and reprocheth the holy Ghost? In like maner reasoneth S. Peter & Saint Iude touching the sin of Angels and ours. If God spared not the Angels when they sinned, but did thrust them downe to hell, there to be tormented, and to be kept into iudgement with eternall chaines vnder darkenesse: how much lesse will he spare vs? And againe, if the Angels which passe vs in power & strength, are not able to beare Gods execrable iudgement against them, what shal we doe? Againe in another place, he reasoneth thus: If the iust man shall hardly be saued, where shall the wicked man and sinner appeare? By which examples wee are instructed to reason in like sort: If God hath punished so seuerely one sinne in the Angels; in Adam & in others before recited: what shall I looke for, which haue committed so many sinnes against him? If God haue damned so manye for lesser sinnes than mine bee: what will he doe to mee for greater? If God hath borne longer

Heb. 10.

1. Pet. 2. Ep. Iud.

2. Pet. 2.

2. Pet 4. A good maner of reasoning.

with mee, than he hath done with many other, whome he hath cut of without giuing them time of repentaunce: what reason is there, that hee shoulde beare longer with mee? If Dauid and others after their sinnes forgiuen them, were neuertheleſſe ſo ſharpely chaſtiſed: what puniſhment remaineth for mee either here, or in the world to come, for ſo manie, and ſo grieuous ſinnes committed?

Mat. 7. Luc. 13. If it be true that our Sauiour ſaieth, that the waie is harde, and the gate narrow whereby men go into heauen, and that

Mat. 12. they ſhall anſwere for euery idle woorde before they enter there: what ſhall become of mee which doe liue ſo eaſie a life, and doe keepe no account of my deedes, and much leſſe of my wordes? If good mē in oldtime did take ſuch paines in the waie of their ſaluation, and yet (as Saint Peter ſaith) the verie iuſt were ſcarce ſaued: vvhat a ſtate am I in, which take no paine at all, but doe liue in all kinde of pleaſure and worldly delightes?

15 Theſe kindes of conſequents were more true and profitable for vs, wherby we might enter into ſome conſideration of our owne danger: & into ſome feare of the iudgements of God, for want whereof the moſt parte of ſins amongſt Chriſtians

rians are committed: for so the holie Scripture describing diuerse causes of vvickednesse among men; putteth these two for principall. First the flatterie of the vvoorlde: *Quoniam laudatur peccator in desideriis animæ suæ*: For that the sinner is praised in his lustes. And secondlie: *Quia auferuntur iudicia tua à facie eius*: for that thy iudgementes (O Lorde) are not before his face. And on the contrarie side, speaking of himselfe he saith: *I haue kept the waies of the Lord, and haue not behaued my selfe impiously towardes God.* And he giueth the reason hereof immediatelie: *For that all his iudgments are in my sight.* And againe, *I haue feared thy iudgementes, O Lorde.* And againe: *I haue beene mindefull of thy iudgmentes.* And how profitable this feare is, hee sheweth in the same place, demaunding this feare most instantlie at Gods handes: for so hee praieth: *Strike my flesh through with feare, O Lorde.* And Saint Paul (after hee had shewed to the Corinthians that *Wee must all bee presented before the iudgemente seate of Christ*) maketh this conclusion: *Wee knowing therefore these thinges, doe perswade the feare of the Lorde vnto men.* And Saint Peter after a long declaration of the maiestie of God, and Christ nowe raigning in heauen,

Psal. 9.

How neces-
sary it is to
feare.

Psal. 118.

2. Cor. 5.

heauen, concluded thus: *If then you call him father, which doth iudge euerie man according to his vvoorkes without exception of persons: doe you liue in feare, during the time of this your habitation vpon earth.* A necessarie lesson, no doubte, for all men, but speciallie for those which by reason of their sinnes and wicked life, doe remaine in displeasure and hatred of God, and hourelie subiect (as I haue shewed) to the furie of his iudgementes vvhich if they once fall into, they are both irreuocable, and intollerable: and they maie bee fallen into as easilie, and by as manie waies, as a man maie come to death, vvhich are infinite, especiallie to them who by their wickednesse haue lost the peculiar protection of God, and so consequentlie of his Angels too (as I haue shewed) and haue subiected themselues to the feendes of darkenesse, vvho doe nothing else but seeke their destruction both of bodie and soule, with as greate diligence as they can. What wise man then would but feare in such a case? Who could eate, or drinke, or sleepe quietlie in his bed, vntill by true and harty repentance, he had discharged his conscience of sinne? A little stone falling from the house vpon his heade: or his horse tumbling vnder

The danger of them which liue in sinne.

der him as hee rideth: or his enemies meeting him on the high-waie: or an ague comming with eating or drinking a little too much: or ten thousand meanes besides (whereof he standeth daily and hourelie in danger) maie rid him of this life, and put him in that case, as no creature of this world, or any continuance of time shalbee able to deliuer him thence againe, And who then would not feare? who would not tremble?

19 The Lord of his mercy giue vs his holy grace, to feare him as we should do, and to make such account of his iustice, as he by threatning the same would haue vs to doe. And then shal not we dally the time, but resolue our selues to serue him whiles he is content to accept of our seruice, and to pardon vs all our offences, if we would once make this resolutiō from our heart.

CHAP. VII.

Another consideration for the further iustifying of Gods iudgements and declaration of our demerites, taken from the maiestie of God, and his benefites towardes vs.

ALbeit the most parte of Christians thorough their vvicked life arriue not to that estate vvherein holy Dauid

was

Psal.118. was, when hee had saide to GOD. *Thy iudgementes, O LORDE, are pleasant vnto mee*, as indeede they are to all those that liue vertuously, and haue the testimonie of a good conscience: yea at leastwise, that vvee maie saie with Psal.18. the same Prophet, *The iudgementes of the Lorde are true, and iustified in themselues*. And againe, *Thou art iust, O Lorde, and thy iudgemente is right*. I haue thoughte good to adde a reason or two moe in this Chapter, vvhereby it maie appeare howe great our offence is tovvardes GOD, by sinning as we doe, and howe righteous his iudgementes and iustice are against vs for the same.

The maiesty of God. 2 And first of al is to be considered the maiesty of him against whom we sinne: for most certaine it is (as I haue noted before) that euerie offence is so much the greater, and more grieuous, by howe much greater and more noble the person is against whom it is done, & the partie offending more base and vile. And in this respect (God to terrifie vs frō offending him) nameth himselfe often with certain titles of maiestie, as to Abraham *I am the almighty Lord*. And againe, *Heauē* Gen.17. *is my seat, & the earth is my footestoole*. And Esai.65. againe he commaunded Moses to saie to the

the people in his name, this ambassage *Harden not your neckes anie longer, for that your Lorde and God, is a God of Gods, and a Lord of Lordes a great God, both mighty and terrible, which accepteth neither person, nor bribes.* Deut. 10.

3 First then I say, consider (gentle Christian) of what an infinite maiestie he is, whome thou a poore worme of the earth, hast so often and so contumptuouslie offended in this life. VVee see in this world, that no man dareth to offend openly, or say a word against the maiesty of a prince within his owne dominions, and what is the maiestie of all the princes vppon earth, compared to the thousandth part of the maiestie of God, vvho vvith a vvoorde made both heauen and earth: and all the creatures therein, and with halfe a worde can destroy the same againe: whom all the creatures which hee made, as the Angels, the heauens, and all the elementes besides, doe serue at a becke, and dare not offend? Onely a sinner is he which imboldeneth himselfe against this maiestie, and feareth not to offende the same, whome the Angels doe praise, the dominions doe adore, the powers doe tremble, and the high heauens, togither with Cherubinnes, Psal. 148. Iob. 9.

and

and Seraphins dee daily honour and celebrate.

4 Remember then (deare brother) that euery time thou doest commit a sinne, thou giuest as it were a blow in the face to this God of great maiestie, who (as
1.Tim.6. Saint Paul saith;) *Dwelleth in an vnaccessible light: vvhich no man in this world can abide to looke vpon:* As also it appeareth by the example of Saint Iohn Euangelist, who fell downe dead for very
Apoc.1. feare at the appearaunce of Christ vnto him; as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same: God aunswered, that no man coulde see him and liue: but yet (to satisfie his requeste, and to shew him in part what a terrible and Glorious God he was) he tould Moses that he shoulde see some piece of his glory: but hee add-
Exod.35. ded that it was needefull he should hide himselfe in the hole of a rocke, and bee couored with Gods owne handes for his defence, while God (in some measure of his maiestie) did passe by in glorie. And when hee was past, God tooke away his hande, and suffered Moses to see his hinder partes onely, which was notwithstanding most terrible to behold.

The

5 The Prophet Daniell also describeth the maiestie of this God shewed vnto him in a vision, in these words, *I did see*, saith he, *when the thrones were set, and the olde of many daies sate downe: his apparell was as white as snow: his haire like vnto pure wooll, his throne was of a flame of fire, and his chariots were burning fire: a swift flud of fire came from his face, a thousand thousandes did serue him, and tenne thousande hundred thousandes did assist him: hee sate in iudgement and the bookes were opened before him.* Dan. 7. All this and much more is recorded in scripture, to admonish vs thereby what a prince of maiestie he is whom a sinner offendeth.

A contemplation of the maiesty of God.

6 Imagine now (brother mine) that thou seest this great king sitting in this chaire of maiestie, vvith chariots of fire, vnspeakeable light, and infinite millions of angels about him, as the scripture reporteth imagine further (vvhich is most true) that thou seest all the creatures in the world stand in his presence, & trembling at his maiestie, and most carefullie attending to do that for which he created them: as the heauens to mooue aboute: the earth to bring foorth sustenance: & the like. Imagine further that thou seest all these creatures (how bigge or litle soeuer they be) to hang and depende

pend onely of the power and vertue of God, whereby they ſtande, moone, and conſiſt: and that there paſſeth from God to each creature in the world, yea to euerie part that hath motion or beeing in the ſame, ſome beame of his vertue: as from the ſunne, wee ſee infinite beames to paſſe into the aire. Conſider, I ſaie, that no one parte of anie creature in the worlde, as the fiſh in the ſea, the graſſe on the grounde, the leaues of trees, of the partes of man vppon the face of the earth, can growe, mooue, or conſiſt, vvithout ſome little ſtreame of vertue, and power to come to it continually from God. So that thou muſt imagine God to ſtand as a moſt glorious ſun in the middeſt, & from him to paſſe foorth infinite beames or ſtreames of vertue to all creatures that are, either in heauen, earth, the aire, or the vvater, and to euerie part thereof: and vppon theſe beames of his vertue all creatures to hang: and if he ſhoulde ſtop but anie one of them, it would deſtroy and annihilate preſentlie ſome creature or other. This I ſay, if thou ſhalt conſider touching the Maieſtie of God & the infinite dreade that all creatures haue of him, except onlie a ſinner, for the diuels alſo doe feare him, as S. Iames ſaith, thou wilt

wilt not maruell of the seuere iudgement of GOD appointed for his offence. For sure I am, that very shame of the worlde maketh vs to haue more regarde in offending the pooreſt friend we haue in this life, than a wicked man hath in offending GOD: which is an intollerable contempt of so greate a maiesty.

7 But now if we adioyne to this contéplation of maiesty, another consideration of his benefites bestowed vppon vs, our default would grow to be farre greater: for that to iniury him who hath done vs good, is a thing most detestable euen in nature it selfe. And there vvas neuer it so fearce an hart, no not amongst brute beasts, but that it might be woone with curtesie and benefites, but much more amongst reasonable creatures doeth beneficence preuaile, especially if it come from greate personages, whose loue & friendship (declared vnto vs but in small gifts) doeth greatly bind the hearts of the receiuers to loue them againe. A consideration of the benefits of God.

8 Consider then (deare Christian) the infinite good turnes and benefits which thou hast receiued at the handes of this great God, thereby to winne thee to this loue, and that thou shouldest leaue of to offend

offende and iniurie him, and albeit no tongue created either of man or Angell can expresse the one halfe of these gifres which thou hast receiued from him, or the value of them, or the great loue and harty good will wherewith he bestowed them vpon thee: yet for some memorie sake, I will repeat certaine generall and principall points thereof, whertunto the rest may be referred.

The benefite of creation.

9 First then he hath bestowed vpon thee, the benefit of thy creation, whereby hee made thee of nothing to the likenes of himselfe, and appointed thee to so noble an ende, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the service and subiection of all creatures. The greatnes of this benefite may partely bee conceiued, if thou doe imagine thy selfe to lacke but any one part of thy body, as a legge, an arme, ane eie, or the like: and that one shoulde freelie giue the same vnto thee: or if thou wanteſt but anye one sense, as that if thou were deafe, or blind and one shoulde restore sight or hearing vnto thee: howe wouldest thou esteeme of this benefite? Howe much wouldest thou professe thy selfe beholding vnto him for the same? And if the

gift

gift of one of these partes onely woulde seeme such a benefite vnto thee: howe great oughtest thou to esteeme the free gift of so many parts together?

10 Adde to this now (as I haue saide) that hee hath created thee to the likenesse of no other thing, but of himselfe, to no other ende, but to be his honorable seruant in this worlde, and his compartner in kinglie glorie for all eternitie to come: and this he hath done to thee being only a piece of dirt or clay before. Nowe imagine thou of what manner of loue proceedeth this. But yet adde further, howe hee hath created all this magnificent world for thee, and all creatures thereof to serue thee in this businesse: the heauen to distinguish times & seasons, & to giue thee light: the earth the aire, and water to minister most infinite varietie of creatures for thy vse and sustenance: and hath made thee Lord of all, to vse them for thy comfort and his seruice. And what magnificent giftes are these? And what shamefull ingratitude is it, to turne the same to the dishonour and iniury of so louing a giuer as thou dost, by vsing them to serue thee in sinne?

11 But yet consider a little further, the benefit of thy redemption, much greater

The benefit of redemption.

ter than all the former: which is, that thou hauing loſt all thoſe former benefites againe, and made thy ſelfe guiltie by ſinne of eternall puniſhment: vvhereto the Angels vvere nowe diliuered for their ſinne committed before: GOD choſe to redeeme thee: and not the Angels, and for ſatiſfying of thy fault, to deliuer his owne onlye ſonne to death for thee. O Lorde, what heart can conceiue the greatneſſe of this benefite? Imagine thy ſelfe (being a poore man) haddeſt committed a grieuous crime againſt a Kings maieſtie; togeather with ſome greate man of his chiefeſt nobilitie, and that the King beeing offended highly with you both ſhoulde notwithſtandinge pardon thee, and put the noble man to death, and further alſo (beeing no other waye to ſaue thy life) ſhould laye the paine of death due to thee, vppon his onelye ſonne and heire for thy ſake: how much wouldſt thou thinke, that this king loued thee? Howe greatlie wouldſt thou eſteeme thy ſelfe beholden and bounden to that young prince, which ſhould offer himſelfe to his fathers iuſtice to die for thee a poore worme (and not for the noble man, as he would not die for the noble man, as hee would not die for the Angels) & to put his head in the halter

1.Pet.1.

for

for thine onlie offences? Couldest thou euer haue the hart to become enemie to this man after, or willingly and wittingly to offend him? And yet such is our case, & much more bounden towardes Christ & his father whom most of vs not withstanding do daily offend, dishonour, and iniurie by sinne.

12 But yet there follow on moe benefites of God vnto vs, as our vocation and iustification: vocation vvherebyhee hath called vs from infidelitie, to the state of Christians: and thereby made vs partakers of this our redemption, which infidels are not. For albeit hee paide the ransome for all in generall: yet hee hath not imparted the benefit thereof to all, but, to such onely as best it pleased his diuine goodnes, to bestow it vpon. After which followed our iustification, whereby wee were not onelie set free from all our sinnes committed before, and from all paine and punishmente due for the same: but also our soules beautified and inriched vvith his holye grace, accompanied vvith the vertues theologicall, as faith, hope, and charitie, and vvith the gifres of the holie Ghost: and by this grace vvee are made iust and righteous in the sight of God, and intitled to the

The benefits of vocatiō & iustification.

Rom. 8.
1. Cor. 1.

Rom. 5.
1. Cor. 13.
Esai. 1.

the moſt bleſſed inheritance of the kingdome of heauen.

The benefit of the ſacraments.

13 After theſe doe inſue a great number of benefites togither (as to vs being nowe made the children and deare friendes of GOD) and euerie one of them, of infinite price and value. As the giſte of the holie Sacramentes, lefte for our comforte and preſeruations, being nothing elſe but conduites to conuay Gods grace vnto vs, eſpecially theſe two which appertaine to al, to witte, the ſacrament of baptiſme, and of his bleſſed bodie and bloude, vvhereof the firſt is to purge our ſoules from ſinne, the ſecond to feede and comfort the ſame after ſhee is purged. The firſt is a bath made of Chriſt his owne bloud to waſh and bath our woundes therein: the ſecond is a moſt comfortable & rich garment, to couer our ſoule withal after ſhe is waſhed. In the firſt, Chriſt hath ſubſtituted in his place his ſpouſe the Church to pronounce in his name remiſſion of ſinnes: in the ſeconde he hath left himſelfe, and his own fleſh and bloud Sacramentally to be a pretious food to cheriſh her withall.

The vſe of ſacramēts.

The benefit of preſeruation, and inſpiration.

14 Beſides all theſe, there is yet another giſte named our preſeruation, whereby God hath preſerued vs from ſo

many

manie dangers into vvhich others haue fallen, and wherein wee had fallen also if Gods holie hande had not staied vs: as from superstition, heresie, and infidelity, and manie other grieuous sinnes: and especiallie from death and damnation, vvhich long agoe by our vvickednesse wee deserued to haue beene executed vpon vs. Also there are the benefites of godly inspirations and admonitions, vvhereby God hath often both knocked inwardelie at the doore of our conscience, and warned vs outwardlie by so manie vvaies and meanes: as are good bookes; good sermons; good exhortations; good companie; good example of others; and a hundred meanes else, which he at diuerse times hath & doth vse, thereby to gaine vs and our soules vnto his eternall kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holie & sweete seruice. Apoc. 3.

15 All which rare and singular benefits being measured, either according to the value of themselues, or according to the loue of that hart, from which they do proceede, ought to moue vs most vehementlie, to gratitude towardes the giuer: which gratitude should be to resolue our selues at length to serue him

vntainedlie, and to preferre his fauour before all vvoorldelie or mortall respectes vvhatsoeuer. Or if wee cannot obtaine so much of our selues: yet at leastwise not to offende him anie more by our sinnes and vvickednesse.

16 There is not so fierce or cruell a nature in the vvoorlde (as I noted before) but is mollified, allured, and vvonne by benefites: and stories doe make reporte of straunge examples in this kinde, euen among bruite beastes, as of the gratitude of Lions, dogges, and the like, towardes their masters and benefactors. Only an obstinate sinner is hee, amonge all the sauage creatures that are, whome neither benefites can moue, nor curtesies can mollifie, nor promises can allure, nor giftes can gaine to the faithful seruice of God his Lord and master.

Aelian. in hist. anima.

The intollerable ingratitude of a sinner.

17 The greatest sinner that is in the worlde, if he giue his seruant but twentie nobles a yeare, or his tenaunt some little farme to liue vppon, and if for this they serue him not at a becke: he crieth out of their ingratitude; and if they should further maliciouslie seeke to offend him, & to ioyne vvith his professed enemie against him, howe intollerable a matter would

would it seeme in his sight? And yet hee himselfe dealinge much more ingratefullie and iniuriouslie vvith God thinketh it a matter of noe consideration, but easilie pardonable. I saye, he dealeth more ingratefull with GOD, for that hee hath receiued a thousande for one, in respecte of all the benefites that a mortall man can giue to another: for hee hath receiued all in all from God: the bread which he eateth: the grounde vvhich hee treadeth: the light which hee beholdeth: together with his eies to see the sunne: and finallie whatsoeuer is within, or without his bodie: as also the minde with the spirituall giftes thereof, whereof each one is more vvorthe than a thousande bodies. I saie also that he dealeth more iniuriouslie with God, for that notwithstanding all these benefites, hee seiueth Gods open enemie the Diuell, and committeth dayly sin and wickednesse which GOD hateth more then anye hearte created can hate a mortall enemie, being that in verie deede, which persecuted his sonne our Sauiour, with such hostility, as it took his most precious life from him, & nailed him fast to the wood of the crosse.

Sin persecuted Christ vnto death.

Gods complaint against sin.

18 Of this extreame ingratitude &

iniurie, GOD himselfe is inforced to complaine in diuers places of the scripture, as where he saith: *Retribuebant mihi mala pro bonis*: They returned mee home euill for good. And yet much more vehementlie in another place hee calleth the heauens to witnesse of this iniquity, saying: *Obstupescite cæli super hæc*: O you heauens bee you astonished at this. As if hee should say by a figuratiue kind of speech, go out of your wits, you heauens with maruell, at this incredible iniquitie of man towardes mee. For so hee expoundeth the whole matter more at large in another place: *Audite cæli, & auribus percipe terra*: Harken yee heauens, and thou earth bend hither thine eares; *Filios enutrini & exaltaui, ipsi autem spreuerunt me*: I haue nourished vp children, and haue exalted them, and now they contemne mee. What a pitifull complaint is this of GOD against most vile and base wormes of the earth? But yet GOD amplifieth this iniquitie more by certaine examples and comparisons: *The Oxe* (saith hee) *knoweth his owner, and the asse knoweth the manger of his Lorde and Master: but yet my people knowe not mee: woe bee to the sinfull nation, to the people lodē with iniquity, to this naughty seede, to wicked*

Psal. 34.

Ierem. 2.

Esai. 2.

wicked children. What complaint can bee more vehement then this? What threatning can bee more dreadfull than this woe, comming from the mouth of him which may punish vs at his pleasure?

19 Wherefore (deare brother) if thou haue grace, cease to bee vngratefull to God any longer: cease to offende him which hath by so many waies preuented thee with benefites: cease to render euill for good, hatred for loue: contempt, for his fatherly affection towards thee. Hee hath done for thee all that he can: hee hath giuen thee all that thou art: yea and (in a certaine manner) all that hee is woorth himselfe: and meaneth besides to make thee partaker of all his glorie in the woorlde to come, and requireth no more for all this at thy handes, but loue and gratitude. O (deare brother) why wilt thou not yeeld him this? VVhy wilt thou not doe as much to him, as thou wouldest haue another man to do to thee, for lesse than the ten thousand part of these benefites which thou hast receiued? For I dare well saie, that if thou haddest giuen a man but an almes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou hadst nothing in thee Esai. 4.

worth loue besides. But now thy Lorde (besides these his giftes) hath infinite causes to make thee loue him, that is, all the causes which anie thinge in the worlde hath to purchase loue, & infinite more besides: for, if all the perfections of all thinges created in heauen and in earth (which doe procure loue) were put togither in one, as all their beutie, all their vertue, all their nobility, all their goodnesse, and the like: yet thy Lorde and Sauiour whome thou contemnest, doeth passe all this, and that by manie and infinite degrees: for that hee is not onelye, all these thinges together: but also hee is verie beautye it selfe: vertue it selfe: wisedome it selfe: sweetnesse it selfe; nobility it selfe: goodnesse it selfe: and the very fountaine and welspring wherhence all these things are deriued by little peeces & parcels vnto his creatures.

Causes of loue in god besides his benefites.

10 Be ashamed then (good christian) of this thy ingratitude, to so greate, so good and bountifull a Lord: and resolue thy selfe for the time to come, to amend thy course of life, & behauiour towardes him. Say with the Prophet, which had lesse cause to say than thou: *Domine propitiare peccato meo: multum est enim*, O Lord pardon me mine offence: for it is great

A prayer.

Psal. 24.

in

in thy sighte, I knowe there is nothing (O Lorde) which doth so much displease thee, or drie vppe the fountaine of thy mercie, and so bindeth thy handes from doing good, as ingratitude in the receiuers of thy benefites, vvherein hither I haue exceeded all other: but I haue done it, O Lorde, in mine ignoraunce, not considering thy giftes vnto mee, nor what accounte thou vvouldest demaunde againe of the same. But nowe seeing thou haste vouchsafed to make mee worthy of this grace also, vvhereby to see and knowe mine owne state and defaulte: I hope hereafter by direction of the same grace of thine, to shewe my selfe a better childe towards thee. O Lorde, I am ouercome at the length vvith consideration of thy loue: and howe canne I haue the heart to offend thee heereafter, seeing thou hast preuented mee so manie vvaies vvith benefites, euen when I demaunded not the same? Can I haue hands euermore to sinne against thee, which hast giuen vp thine owne most tender handes, to bee nailed on the Crosse for my sinnes, heretofore? No, no, it is too great an iniurie against thee, O Lorde, and woe vvorth mee that haue done it so often heretofore. But by thy holie assistaunce, I trust

not returne to such iniquity for the time to come: which (O Lorde) I beseech thee for thy mercies sake, frō thy holy throne of heauen, to say, *Amen.*

CHAP. VIII.

Of what opinion and feeling wee shall be touching these matters, at the time of our death.

The induratiō of some heart.

THE holy scriptures do teach vs, and experience maketh it plaine, that during the time of this life, the commodities, prefermentes, and pleasures of the woorlde, doe possesse so strongly the hartes of many men, and doe hold them chained with so forcible inchantmentes, beeing forsaken also vppon their iust deserts of the grace of God: saie and threaten what a man can, and bring against them all the whole scripture, euen from the beginning of Genesis, to the ende of the Apocalippes, as indeede it is all against sinne and sinners, yet vvill it preuaile nothinge vvith them, beeing in that lamentable case, as either they beleeue not, or esteeme not vvhatsoeuer is saide to that purpose against their settled life and resolution to the con-

contrarie. Of this wee haue infinite examples in Scripture: as of Sodome and Gomorra, with the Cities about, which could not heare the warnings that good Lot gaue vnto them. Also of Pharao, vvhome, all that euer Moſes coulde doe, either by ſignes or ſayinges, mooued nothing. Also of Iudas, who by no faire meanes or threatninges vſed to him by his maſter, woulde change his wicked reſolution. But eſpecially the Prophets, ſent from God, from time to time, to diſſwade the people from their naughtie life, and conſequently from the plagues hanging ouer them, do giue aboundant teſtimonie of this: complaining euery where, of the hardeneſſe of ſinners heartes, that would not be mooued with all the exhortations, preachings, promiſes, and thunderinges that they coulde vſe. The Prophet Zacharie ſhall teſtifie for all in this matter, who ſaith of the people of Iſraell a little before their deſtruction: *Hoc ait Dominus exercituum, &c.* Thus ſaith the Lord of hoſts: iudge iuſtlie. And ſo forth. And preſently hee addeth: *And they woulde not attende, but turning their backes, went awaie and ſtopped their eares, to the ende they might not heare: and they did put their heartes as an adamant ſtone, to*

Gen. 19.

Ex. 6. 7. 8. 9.

Mat. 26.

Zach. 7.

the ende they might not heare the law, & the wordes which God did send in his spirit by the handes of the former Prophets, whereby Gods great indignation was stirred vp.

2 This then is, and alwaies hath beene the fashion of worldlings, and reprobate persons, to harden their heartes as an adamant stone, against any thinge that shall bee tolde them for amendement of their liues, and for the sauinge of their soules. Whiles they are in health and prosperity they will not knowe God.

Psal. 9. As in another place he complaineth: yet as the Prophet saith: *God will haue his daie with these men also when hee will bee knowen*, And that is, *Cognoscetur Dominus iudicia faciens*. God will bee knowen when hee beginneth to doe iudgement. And this is at the daie of death, which

Heb. 9. is the next dore to iudgement, as the Apostle testifieth, saying: *It is appointed for all men once to die, and after that insueth iudgement.*

3 This I say, is the daie of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein God will be knowen to bee a righteous God, and

Psal. 2. 3. 4. 17. 61. to restore to euerie man accordinge as he hath doone while he liued: as Saint Paul saith, or as the Prophet describeth it: *Hee will bee knowen then to bee a terrible*

terrible God, and such a one as taketh awaie the spirite of Princes, a terrible God, to the kinges of the earth. At this day as there will bee a greate chaunge in all other thinges, as mirth will be turned into sorrowe: laughinges into weepings: pleasures into paines: stoutnesse into feare: pride into despaire: and the like: so especiallie will there be a strange alteration in iudgement and opinion: for that the wisedome of God, whereof I haue spoken in the former Chapters; which (as the Scripture saieth) *Is accounted holie of the wise of the worlde*: will then appeare in their likenesse, and as it is in verie deede will bee confessed by her greatest enemies, to bee onelie true wisedome: and all carnall wisedome of worldlings, to be meere folly, as God calleth it.

The greate change of thinges at the day of death.

1. Cor. 2.

Rom. 8. 1. Cor. 1.

4 This the holy scripture setteth downe cleerely, when it describeth the verie speeches and lamentations of the wise men of this worlde at the last daie, saying: touching the vertuous whome they despised in this life: *Nos insensati, &c.* Wee senseleſſe men did esteeme their life to bee madnesse, and their ende to be dishonorable; but looke how they are nowe accounted amonge the children of God, and their portion is with the Saintes.

Sap. 5.

Saintes. We haue erred from the way of trueth: and the lighte of righteousneſſe hath not ſhined before vs: neither hath the Sunne of vnderſtanding appeared vnto vs. Wee haue wearied out our ſelues in the vvaie of iniquitie and perdition, and wee haue walked craggie pathes: but the waie of the Lord wee haue not knowen. Hitherto are the vvoordes of Scripture: vvhereby wee maie perceiue vvhat great change of iudgemente there will bee at the laſt daie, from that vvhich men haue now of all ſuch matters: what confeſſing of follie: what acknowledging of errour: what heartie ſorrowe for laboure loſt: what fruitleſſe repentaunce for having runne awrie? Oh that men vvoulde conſider theſe thinges now. *We haue vvearied out our ſelues* (ſaie theſe miſerable men) *in the waie of iniquitie and perdition, and vvee haue vvalked craggie pathes.* What a deſcription is this of lamentable vvoorldelinges, who beate their braines dailie, and vveary out themſelues in purſuite of vanitie, and chaffe of this woorlde, for which they ſuffer notwithſtanding more paines oftentimes; than the iuſt doe in purchaſing of heauen? And when they arriue too at the laſt daie wearied and worne

out vvith trouble and toile, they finde that all their labour is loſt, all their vexation taken in vaine: for that the little pelfe which they haue gotton in the woorlde, and for which they haue ſtruggled ſo ſore, vvill helpe them nothing, but rather greatlie afflict and tormente them: for better vnderſtanding vvhereof: it is to be conſidered, that three thinges vvill principally moleſt them at the daie of their death, and vnto theſe maie all the reſt bee referred.

5. The firſt is the exceſſiue* paines vvhich commonlie men ſuffer in the ſeparation of ſoule and bodie, which haue liued ſo longe together as tvvo deare friendes, vnited in loue and pleaſure, and therefore moſt loath to part nowe, but only that they are inforced thereunto. This paine maie partlie be conceiued by that, if we woulde driue out life but from the leaſt parte of our bodie (as for example out of our little finger, as Chirurgions are woont to doe, when they will mortifie any place to make it breake:) what a paine doeth a man ſuffer before it bee dead? What raging griefe doeth hee abide? And if the mortifying of one little parte one-

Of the ſoules parting from the bodie: the firſt matter of miſerie in death.

* Thoſe paines in death are eſpecially to be reſtrained to the death of the worldly: for the godly haue for the moſt part a ſinga-

lar comfort therein,

ly,

hee doeth so much afflict vs: imagine what the violent mortifying of all partes togither will doe. For wee see that first the soule is driuen by death to leaue the extreame partes, as the toes, feete, and fingers, then the legges, and armes, and so consequentlie one parte dieth after another, vntil life be restrained onelie to the heartе, vvhich holdeth out longest, as the principall parte, but yet must finally be constrained to render it selfe, though vvith neuer so much paine and resistaunce: vvhich paine howe greate and stronge it is, may appeare by the breaking in pieces of the verie stringes and holdes wherewith it was enuironed, through the excessiue vehemencie of this deadlie torment. But yet before it come to this pointe, to yeelde, no man can expresse the cruell conflicte that is betwixte death and her, and vvhat distresses shee abideth in time of her agony.

Assimilitude expressing the paines of death.

Imagine that a Prince possessed a goodlie Cittie in all peace, wealth, and pleasure, and greatlie friended of all his neighboures aboute him, who promise to assist him in all his needes and affaires: and that vppon the sudden his mortall enemie shoulde come and besiege this Cittie, and taking one holde

after

after another, one wal after another, one caſtle after another: ſhould driue this prince onely to a litle tower, and beſiege him therein, all his other holdes being beaten downe, and his men ſlaine in his ſight, what feare, anguiſh, and miſerie would this prince be in? How oftē would he looke out at the windowes and loope-holes of his tower, to ſee whether his friends and neighbours woulde come to helpe him or no? And if hee ſawe them all to abandon him, and his cruel enemy euen readie to breake in uppon him woulde hee not bee in a pittifull plight trow you? And euen ſo fareth it with a poore ſoule at the daie of death. The bodie wherein ſhee raineth like a iollie Princeſſe in all pleaſure, whiles it floriſhed, is now battered and ouerthrowen by her enemie, which is death: the armes, legs, and other partes wherewith ſhee was fortified, as with walles, and wardes during time of health, are now ſurpriſed and beaten to the ground, and ſhee is driuen onelye to the heart, as to the laſt and extremeſt refuge, where ſhee is alſo moſt fiercely aſſailed in ſuch ſort, as ſhee cannot holde out long. Her deare friends which ſoothed her in time of proſperitie, and promiſed aſſiſtance, as youth, phyſicke, and other humane

helpes,

helpes, dee not vtterlie abandon her: the enemie will not bee pacified, or make anie league, but night and daie assaulteth this Turret wherein shee is, and which nowe beginneth to shake and shiuer in pieces, and shee looketh hourely when her enemies in most raging and dreadfull maner, will enter vppon her. What thinke yon is now the state of this afflicted soule? It is no maruell if a wise man become a foole, or a stout worldling most abiect in this instant of extremity, as wee often see they doe in such sort, as they can dispose of nothing well, either towardes God, or the worlde, at this houre: the cause of this extremitye of paines oppressing their mindes, as Saint Augustine also procueth (or some other vnder his name) and giueth vs there withall a most excellent forewarning, if menne were so gratious as to followe it: when yeu shall bee in your last sickenesse, deare brother (saith hee) O howe harde and painefull a thinge will it bee for you to repent of your faultes committed? And vvhy is this, but onelie for that, all the intention of your minde vvill runne thither, where all the force of your paine is? many impediments shall let men at

Ser. 48. ad frat. in eremo.

that

that daie: as the paine of the bodie, the feare of death, the sighte of Children for the vvhich their fathers shall oftentimes thinke themselues often damned, the weeping of the vvife, the flattery of the woorlde, the temptation of the Diuell, the dissimulation of Phisitions for lucre sake, and the like. And beleeue thou (O man) vvhich readest this, that thou shalt quickely prooue all this true vppon thy selfe: and therefore I beseech thee that thou wilt repent before thou come vnto this last daie: dispose of thy house, and make thy testamente while thou art thine owne man: for if thou tarrie vntill the last daie, thou shalt bee ledde whither thou vvouldest not. Hitherto are the Authoures wordes.

The second matter of miserie in death.

6 The seconde thinge, which shall make death terrible and grieuous to a woorldelie man, is the suddaine parting (and that for euer and euer) from all the thinges which hee loued most dearlie in this life, as, from his riches, possessions, honours, offices, faire buildings, vvith their commodities, goodly iewels, from vvife and children: kindred and friendes, and the like: wherevvith hee thoughte himselfe a blessed man in this life, and nowe to bee plucked

ked from them vpon the ſuddaine, without euer hope to ſee or vſe them againe, oh vvhat a griefe; what a torment will this be? For which cauſe the holie Scripture ſaith: *O mors, quam amara eſt memoria tua, homini pacem habenti in ſubſtantijs ſuis?* O death, how bitter is thy memorie vnto a man that hath peace and reſt in his ſubſtaunce and riches? As vvho woulde ſaie: there is no more bitterneſſe or griefe in the vvorlde to ſuch a man, than to remember or thinke on death onely, but much more to goe to it himſelfe, and that out of hand, when it ſhall be ſaide vnto him, as Chriſt reporteth it vvas to the greate wealthie man in the Goſpell, which had his barnes full, and was come to the higheſt toppe of felicitie, *Stulte, hac nocte animam tuam repetent à te: quæ autem paraſti, cuius erunt?* Thou foole, euen this nighte they vvill take thy ſoule from thee, and then vvho ſhall haue all that thou haſte ſcraped together?

Eccle. 41.

Luke 12.

The ſorrow of leaving all.

7. It is vnpoſſible I ſay for anie tongue to expreſſe the doleſull ſtate of a vvoorldelie man in this inſtante of death, when nothinge that euer hee hath gathered togither with ſo much labor & toile, and wherein hee was woont to haue ſo much con-

confidence, will now doe him good a-nie longer, but rather afflict him vvith the memorie thereof, considering that he muſt leaue all to others, and go himſelfe to giue account for the getting and vſing of the ſame (perhapes to his eternal damnation) whiles in the meane time other men in the woorlde doe liue merrilie and pleaſantlie vppon that hee hath gotten, little remembring, and leſſe cating for him, which liueth perhappes burning in vnquenchable fire, for the riches lefte vnto them. This is a wofull and lamentable point, which is to bring manie a man to great ſorrow and anguiſhe of hearte at the laſt daye, when all earthlye ioyes muſt be left, all pleaſures and commodities for euer abandoned. Oh what a dolefull daie of parting will this bee? What wilt thou ſay (my friende) at this daye when all thy glory, all thy wealth, all thy pompe is come to an ende? What art thou the better nowe to haue liued in credite with the worlde? In fauour of Princes? Exalted of men? Feared, reuerenced and aduanced: ſeeing now all is ended and thou canſt vſe theſe thinges noe more?

The third matter of miſery in death.

8 But yet there is a thirde thinge which more than all the reſt will make this

this day of death to bee troublesome and miserable vnto a worldelye man, and that is, the consideration what shall become of him, both in body & soule. And for his body; it will bee no small horrour to thinke that it must inherite serpents, beasts, and wormes, as the Scripture saith, that is, it must be cast out to serue for the foode of vermines: that bodie I meane, which was so delicately handled before, with the varietie of meates, pillowes, and beds of downe, so trimmelye set forth in apparell, and other ornamentes, whereuppon the winde might not blow, nor the sunne shine: that body, I say, of whole beautie there was so much pride taken, and whereby so great vanitie and sinne was committed: that body, which in this world was accustomed to all pampering and could abide no austerity or discipline, must now come to be abādoned of all men, and lefte onely to be deuoured of wormes. Which thing albeit it cannot but bred much horror in the hart of him that lyeth a dying: yet is it nothing in respect of the dreadfull cogitations, which he shall haue touching his soule: as what shall become of it? Whether it shall go, after this departure out of the bodye? And then considering that it must goe

Eccle. 10.

The cogitation of the bodie.

to

to the iudgement ſeate of GOD, and there to receiue ſentence, either of vnſpeakeable glorie, or inſupportable paines: hee falleth to conſider more in particular the danger thereof, by comparing Gods iuſtice and threates, ſette downe in Scripture againſt ſinners, with his owne life: hee beginneth to examine the witneſſe, which is his conſcience, and hee findeth it readie to laie infinite accuſations againſt him, when hee commeth to the place of iuſtice.

9 And now, deare brother, beginneth the miſerie of this man. For ſcanlye there is not a ſeuere ſaying of God in all the Scripture, which commeth not now to his minde, to terrifie him with all at this inſtant: as, *If thou wilt enter into life, keepe the commandementes. He that ſaith hee knoweth God, and keepeth not his commaundementes, is a lyer. Manye ſhall ſaie vnto mee at that daie, Lorde, Lorde &c. Not the hearers of the Law, but the doers of the law, ſhall be iuſtified. Goe from mee all yee workers of iniquitie into euerlaſting fire. Doe not you knowe, that wicked men ſhall not poſſeſſe the kingdome of God? Bee not deceiued, for neither fornicatours, nor idolaters, nor adulterers, nor vncleane handlers of their owne bodies, nor ſodomites, nor theeues,* Mat. 19. 1. Iohn 2. Mat. 7. Rom. 2. Luke 13. 1. Cor. 6.

nor

Rom.8. nor couetous men, nor drunkards, nor backebiters, nor extortioners, shall euer possesse the kingdome of God. If you liue according
Gal. 5. to the flesh, you shall die: and the workes of the flesh are manifest, as fornication, vncleanesse, wantonnesse, luxurie, poisoninges, enmities, contentions, emulations, hatred, strife, dissentions, sectes, envie, murder, drunkennes, glutonnie, and the like. Wherfore
1.Cor.5. I foretell you, as I haue tolde you before,
Ierem.2. that they which doe these thinges, shall never
Apoc.20. attaine to the kingdome of God. We must all
2.Pet.2. bee presented before the iudgemente seate of Christ, and euerie man receiue particularlie according as hee hath done in this life, good or euill, euerie man shall receiue according to his workes. God spared not the Angels
1.Pet.4. when they sinned. You shall giue accounte of everie idle worde at the daie of iudgement. If the iust shall scarce be saued, where shal the
Mat 19. wicked man and sinner appeare? Few are saued and a rich man shall hardely enter into the kingdome of heauen.

10 All these things (I saie) and a thousande more touching the seueritie of Gods iustice, and the account which shal bee demaunded at that daie, will come into his minde that lyeth a dying, and our ghostlye enemye (which in this life laboured to keepe these thinges from our eies, thereby the easier to drawe vs

to

to sinne) will nowe laie al and more too, before our face, amplifying and vrging euerie pointe to the vttermost, alleadging alvvaies our conscience for his vvitnesse. Which when the poore soule in dying cannot denie, it must needs terrifie her greatlie, for so wee see that it doth dailie, euen manie good and vertuous men. Saint Ierem reporteth of holie Saint Hilariã, whose soule being greatlie a feard, vpon these considerations to go out of the bodie: after long conflict, hee tooke courage in the ende, and saide to his soule, Go out my soule, goe out: vvhie art thou afeard: thou hast serued Christ almost threescore and ten yeares, and art thou now afeard of death? But if so good a man was so afeard at this passage yea, such a one as had serued God, vvith al purity of life, & perfect zeale for three score and tenne yeares togither: vvhat shall they bee, which scarce haue serued God truelie one daie in all their liues, but rather haue spente all their yeares in sin, and vanity of the worlde? Must not these men be needes in great extremitie at this passage? Ier. in vita Hilar. Abba.

11 Nowe then (deare Christian) these thinges beeing so, that is, this passage of death beeing so terrible, so daungerous and yet so vnauoidable as it is: seeing so many

manie men periſh, and are ouerwhelmed dailie in the ſame, as it cannot be denied but there do: and both holy ſcriptures and ancient fathers doe teſtifie it by examples and recordes vnto vs: what man of diſcretion vvoulde not learne to bee wiſe by other mens daungers? Or what reaſonable creature vvoulde not take heede, and looke about him, being warned ſo manifeſtlie, and apparantlie, of his owne perill? If thou be a Chriſtian, and doſt beleeue indeede the thinges which Chriſtian faith doeth teach thee: then doeſt thou know and moſt certainlie beleeue alſo, that of what ſtate, age, ſtrength, dignitie, or condition ſo euer thou bee nowe, yet that thou thy ſelfe (I ſay) which nowe in health and mirth readeſt this, and thinkeſt that it little pertaineth to thee, muſt one of theſe daies, and it maie be ſhortlie after the reading heereof, come to prooue all theſe thinges vppon thy ſelfe, which I haue heere vvritten: that is, thou muſt with ſorrowe and griefe bee inforced to thy bed, & there after all thy ſtruglings, vvith the dartes of death, thou muſt yeelde thy bodie, which thou loueſt ſo much, to the baite of wormes, & thy ſoul to the triall of iuſtice, for her doinges in this life.

12 Imagine then (my friend) thou I saie which art so fresh and frolike at this day, that the ten, twenty, or two years, or (it may be) two monethes, which thou haste yet to liue, were nowe ended, and that thou were euen at this present, stretched out vpon a bed, vvearied and worne with dolor and paine, thy carnall friendes about thee weeping and hovvling, the Phisitions departed vvith their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumb in most pittifull agony, expecting from moment to moment, the last stroke of death to be giuen thee. Tell me in this instante, what woulde all the pleasures and commodities of this world doe thee good? What comfort would it be to thee, to haue beene of honour in this world, to haue been rich, and purchased much, to haue borne offiee, and beene in the Princes fauour? To haue lefte thy children or kindered wealthie, to haue trodden downe thine enemies, to haue stirred much, and borne great swaie in this life? What ease (I saie) or comforte woulde it be to thee, to haue beene faire, to haue been gallant in apparell, goodlie in personage, glittering in golde, woulde not all these thinges rather afflict than profite thee at this instant? For nowe

A very profitable consideration.

shouldest thou see the vanitie of these trifles; nowe woulde thy hearte begin to saie within thee: O follie and miserable blindnesse of mine! Lo here is an end nowe of all my delightes and prosperities: all my ioies: all my pleasures: al my mirth: all my pastimes are nowe finished: where are my friendes which were woont to laugh with me? My seruants woonte to attende mee? my children woont to disport mee? Where are all my coches and horses, wherewith I was woonte to make so goodlie a shew, the cappes and knees of the people woonte to honor me, the troupes of suters following me? Where are all my daliances and trickes of loue: al my pleasant musick: all my gorgious buildinges: all my costly feasts and banquetings? And aboue al other, where are my deare and sweete friendes, who seemed they would neuer haue forsaken mee? But all are nowe gone, and haue left me here alone to answere the reckoning for all, and none of them will doe so much as goe with mee to iudgmēt, or to speake one word in my behalfe.

The cogitation and speech of the soule at the day of death.

13 Woworth to mee, that I had not foreseene this day sooner, and so haue made better prouision for the same: it is nowe too late, and I feare me, I haue purcha-

purchaſed eternall damnation, for a little pleaſure, and loſt vnſpeakeable glory, for a fioting vanitie. O how happy and twiſe happy are they, which ſo liue as they may not bee afraide of this day! I nowe ſee the difference betwixt the endes of good and euill, and maruell not though the Scriptures ſaye of the one. *The death of Sainctes is precious.* And of the other: *The death of a ſinner is miſerable.* Oh that I had liued ſo vertuouſly as ſome other haue done, or as I had often inſpirations from God to do: or that I had done the good deedes I might haue done: how ſweet and comfortable would they be to me now in this my laſt and extremeſt diſtreſſe? Pſal. 115. Pſal. 33.

14 To theſe cogitations and ſpeeches (deare brother) ſhall thy hearte bee inforced, of what eſtate ſoeuer thou be, at the houre of death, if thou doe not preuent it nowe by amendment of life, which onelye can yeelde thee comforte in the ſorrowfull daye. For of good men the iudge himſelfe ſaith: *His autem fieri incipientibus, reſpicite, & leuate capita veſtra, quoniam appropinquat redemptio veſtra.* VVhen theſe thinges beginne to come vppon other men, doe you lifte vppe your heades, for that your redemption commeth on, frō Luke 21.

the labours and toiles of this world. And the holy Prophet saith of the vertuous man vvhich hath doone good woorkes in this life, that he shall bee at this time *Beatus vir*: An happy man. And he giueth the cause: *Quia in die mala liberabit eum Dominus, & opem feret illi super lectum doloris eius*. For that God will deliuer him in this euill daie, and will assist him vpō the bed of his sorrow. Which is meant (no doubt) of the bed of his last departure especiallie, for that of all other beds, this is the most sorrowful as I haue shewed, being nothing else but an heape of all sorrowes togerher, especially to them vvhich are drawen vnto it before they are ready for the same, as commonly al they are, which defer their amendment from daie to daie, and doe not attende to liue in such sorte nowe as they shall wish they had done, when they come to that last passage.

Psal. 40.

CHAP. IX.

Of the paines appointed for sinne after this life.

AMongest all the meanes which God vseth towardes the children of men, to mooue them to this resolution, whereof I entreate, the strongest and most forcible (to the common sorte of men)

men) is, the considerations of punishmentes prepared by him for the rebellious sinners, and trangressours of his commaundementes. Wherefore hee vseth this consideration often, as may appeare by all the Prophetes, who doe almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times preuailed more thã any other that could be vsed, by reasõ of the naturall loue which we bear towards our selues: and consequently the natural feare which wee haue of our owne danger. So wee reade that nothing coulde mooue the Niniuites so much as the foretellinge them of their imminent destruction. And Saint Iohn Baptist, although hee came in a simple and contemptible manner, yet preaching vnto the people. *The terror of vengeance to come, and that the axe was nowe put to the trees, to cut downe for the fire all those which repented not*: hee moued the verye publicans and souldiers to feare (which otherwise are people of verie harde mettall) who came vnto him vppon this terrible embassage, and asked vvhat they shoulde doe to auoide those punishments. The force of feare. Iona. 3. Mat. 3. Luke 3. Mar. 1.

2 After then that wee haue considered of death, and of Gods seuere iudge-

ment, which insueth after death, and wherein euery man hath to receiue according to his woorkes in this life, as the
2. Cor. 5. Scripture saith: it followeth that wee consider also of the punishmentes which are appointed for them that shall bee founde faultie in that account, hereby at least wise (if no other consideration will serue) to induce Christians to this resolution of serving God. For as I haue noted before, if euerie man haue naturally a loue of himselfe, and desire to conserue his owne ease, then should hee also haue feare of perill,
In serm. de primordiis. whereby hee is to fall into extreame calamitie. This expresseth Saint Barnard excellently according to his wont. O man, saith hee, if thou haue lefte all shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrowe (as carnall men doe not) yet loose not feare also, which is founde in very beastes. Wee vse to loade an asse, and to wearie him out with labour, and he careth not, because he is an asse: but if thou wouldest thrust him into the fire, or fling him into a ditch, hee woulde auoide it as much as he coulde, for that he loueth life, and feareth death. Feare thou then, & be not more insensible than a beast: fear death: fear iudgement: feare hell:

hell. This feare is called the beginning of vvisedome, and not shame or sorrowe, for that the spirite of feare is more mightie to resist sinne, than the spirite of shame or sorrowe, vvherefore it is saide: *Remember the ende, and thou shalt neuer sinne.* That is, remember the finall punishmentes appointed for sinne after this life. Thus farre Saint Barnarde. Pro.9. Eccle.7.

3 First therefore to speake in generall of the punishmentes reserued for the life to come, if the Scriptures did not declare in particular their greatnesse vnto vs: yet are there manie reasons to perswade vs, that they are most seuere, dolorous, and intollerable. For first, as God is a God in all his workes, that is to saie, greate, woonderfull and terrible: so especiallie hee sheweth the same in his punishmentes, beeing called for that cause in Scripture: *Deus iustitiæ*: God of iustice. As also *Deus vltionum*: God of reuenge. Wherefore seeing all his other woorkes are full of maiesty, & exceeding our capacities: we may likevvise gather, that his hand in punishment must bee woonderfull also. God himselfe teacheth vs to reason in this manner, vvhen hee saieth: *And will yee not then feare mee? And will yee* Gods maiestie. Pfal 71. Deut. 10. Pfal.4. Pfal.93. Ierem.5.

not tremble before my face, which haue put the sande as a stoppe in the sea, and haue giuen the water a commaundemente neuer to passe it, no, not when it is most troubled, and the floudes most outragious? As who woulde saie: If I am woonderful, and doe passe your imagination in these workes of the sea, and others, which you see dailie: you haue cause to feare mee, considering that my punishmentes are like to bee correspondent to the same.

Gods mercie.

4 Another coniecture of the greate and seuere iustice of God maie bee the consideration of his infinite and vnspeakeable mercy: the which as it is the very nature of God, and without ende or measure, as his Godheade is: so is also his iustice. And these two are the two armes, as it were, of GOD, imbracing and kissing one the other, as the Scripture saieth: therefore as in a man of this woorlde, if wee had the measure of one arme, wee might easilie coniecture of the other: so seeing the woonderfull examples daily of Gods infinite mercie towardes them that repent: wee maie imagine by the same, his seuere iustice towardes them, whom he reserueth to punishment in the next life, & whom for that cause hee calleth in the scriptures:

Psal. 84.

Vasa

Vasa furoris: vessels of his fury, or vessels to shew his fury vpon. Esai 13. Psal. 27.

5 A third reason to perswade vs of the greatnesse of these punishmentes, maie bee the maruelous patience, and longe suffering of God in this life: as for example, in that hee suffereth diuers men from one sinne to another: from one day to another: from one yeare to another: from one age to another: to spende all (I saye) in dishonour and despite of his maiesty, adding offence to offence: and refusing all perswasions, alluremente, good inspirations, or meanes of friendshippe, that his mercie can deuise to offer for their amende nente. And vvhat man in this vvoorlde coulde suffer this? O what mortall heart can shewe such patience? But now if all this should not bee required vvith seueritie of punishment in the woorlde tocome vppon the obstinate: it might seeme against the lawe of iustice and equitie: and one arme in God might seeme longer than the other. S. Paul toucheth this reason in his Epistle to the Romanes, vvhere hee saieth: *Doest thou not knowe that the benignitie of God is vsed to bringe thee to repentaunce? And thou by thy hard and impenitent hearte docst hoorde vppe vengeance vnto thy selfe in the daie of wrath, and appea-* Gods patience. Roma. 2

rance of Gods iust iudgements, vvhich shall reſtore to euerie man according to his workes? He vſeth here the words of *hoording vppe of vengeaunce*, to ſignifie that euen as the couetous man doeth hoord vp mony to money dadie, to make his heape greate: ſo the vnrepentant ſinner doeth hoorde vp ſinne to ſinne: and God on the contrary ſide hoordeth vppe vengeaunce to vengeance, vntill his meaſure bee full, to reſtore in the ende, *Meaſure againſt meaſure*: as the Prophet ſaith, and to pay vs home, *According to the multitude of our owne abominations.* This God meante, when he ſaide to Abraham, *That the iniquities of the Amorrheans vvere not yet full vp.* Alſo in the reuelation vnto S. Iohn the Euangeliſt, when he vſed this concluſion of that booke: *He that doeth euill let him yet doe more euill: and he that is in filth, let him yet become more filthie: for beholde, I come quickelie, and my reward is with mee, to render to euerie man according to his deedes.* By which wordes God ſignifieth that his bearing and tolerating with ſinners in this life, is an argument of his greater ſeueritye in the life to come, vvhich the Prophet David alſo declareth, vvhen talking of a careleſſe ſinner he ſaith: *Dominus irridebit eum, quoniam proſpicit quod veniet dies eius.* The Lord ſhall

Eſai 27.
Ierem. 16.
Gen. 15.
Apoc. 22.
Mal. 36.

ſhall ſcoffe at him, foreſeeing that his daie ſhall come. This day (no doubt) is to be underſtoode the daie of account and punishmente after this life, for ſo doeth God more at large declare himſelfe in another place in theſe woordes: *And thou ſonne of man, thus ſaieth the Lorde God: the ende is come, nowe, I ſaie, the ende is come vpon thee. And I will ſhew in thee my furie, and will iudge thee according to thy waies. I will laie againſt thee all thy abominations, and mine eie ſhall not ſpare thee, neither will I take anie mercie vppon thee, but I will put thine owne waies vppon thee, and thou ſhalt knowe that I am the Lorde. Beholde, affliction commeth on, the ende is come, the ende, I ſaie, is come: it hath watched againſt thee, and beholde it is come: cruſhing is nowe come vppon thee: the time is come: the daie of ſlaughter is at hande. Shortly will I poure out my wrath vppon thee, and I will fill my furie in thee, and I will iudge thee according to thy waies, and I will laie all thy wickednesse vppon thee: mine eie ſhall not pittie thee: neither will I take anie compaſſion vppon thee, but I will laie thy waies vpon thee, and thine abhominations in the middeſt of thee, and thou ſhalt knowe that I am the Lorde that ſtriketh.* Hitherto is the ſpeech of God himſelfe. Ezech. 7.

6 Seeing

Of paines in particular.

6 Seeing then nowe we vnderstand in general, that the punishments of God in the life to come are most certaine to be great and seuere to all such as fall into them (for vvhich cause the Apostle

Heb. 10.

saith: *Horrendum est incidere in manus Dei viuentis:* It is an horrible thing to fall into the handes of the liuing God) let vs consider somewhat in particular vvhat maner of paines and punishmentes they shalbe.

Of the name of hell in diuers tongus

7 And first of all touching the place of punishmente appointed for the damned, commonlie called hell, the scripture in diuerse languages, vseth diuerse names, but all tending to expresse the grieuousnesse of punishment there suffe-

Esa.5. & 38.

red. As in latine it is called *Infernus*, a place beneath, or vnder the grounde (as most of the olde fathers doe interpret.) But whether it bee vnder the ground or no, most certaine it is, that it is a place most opposite to heauē, which

Mal.4.

is saide to be aboue. And this name is vsed to signifie the miserable suppressing & hurling downe of the damned to be troddē vnder the feete, not onlie of God but also of good men for euer. For

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* The matter in hand is not by this place substantially proued:

* so saith the Scripture. *Beholde the daie of the Lorde commeth, burning like a furnace, and all prowde and wicked men shalbe straw*

10

to that furnace, and you that feare my name, shall treade them downe, and they shal be as burnte ashes vnder the soles of your feete in that daie. And this shall bee one of the greatest miseries that canne happen to the proude and stoute potentates of the worlde, to be throwen downe, with such contempt, & to be trodden vnder feet of them, whome they so much despised in this world.

for that the opinion of those that altogither referre this place to the generall iudgement, standeth not so cleer but that exception may be taken against it.

8 The Hebrewe vvoorde which the scripture vseth for hell, is *Seol*, vvhich signifieth a great ditch or dungeon. In vvhich sense it is also called in the Apocalyps, *Lacus iræ Dei*: The lake of the wrath of God. And againe, *Stagnum ardens igne & sulphure*: A poole burning with fire and brimstone. In greeke the scripture vseth three wordes for the same place. The first is, *Elades*, vsed in the Gospell, which (as Plutarch noteth) signifieth a place vvhere noe lighte is. The seconde is *zophos*, in S. Peter, vvhich signifieth darckenesse it selfe. In which sense it is called of Iob, *Terra tenebrosa, & operta mortis caligine*: A darke land, and ouerwhelmed with deadly obscurity. Also in the gospell: *Tenebræ exteriores*, vtter darcknes. The third greeke woorde is *Tartaros*: vsed also by Saint Peter: which word beeing deriued of the verbe

Esai. 14.
Mat. 14.
Apoc. 14.
Apoc. 11.
Mat. 11.
In com. supra verba, vive latenter.
2. Pet. 4.
Iob. 10.
Mat. 22. & 25.
2. Pet. 4.

verbe *Taraſſo*, which ſignifieth to terrifie, trouble and vexe, importeth an horrible confuſion of tormentors in that place: euen as Iob ſaith of it: *Vbi nullus ordo, ſed ſempiternus horror inhabitat.* There dwelleth no order, but euerlaſting horror.

Iob.10. Mat.5.10. 18.23. Mat.9. Luke 12.

9 The Chaldie worde, which is alſo vſed in the hebrew, and tranſlated to the greeke, is *Gehenna*, firſt of all vſed by Chriſt for the place of them vvhich are damned, as Saint Ierom noteth vppon the tenth Chapter of Saint Matthewes Goſpell. And this worde being compounded of *Gee* and *Hinnom* ſignifieth a valle nigh to Ieruſalem, called the valle of Hinnom, in which the olde idolatrous Iewes were woonte to burne aliue their owne children in the honour of the Diuell, and to ſounde vvith trumpets, timbrels, & other lowd inſtrumentes, whiles they were dooing thereof, that the childrens voices, and cries might not bee hearde: which place was afterward alſo vſed for the receite of all filthineſſe, as of dunge, dead carions, and the like. And it is moſt probable, that our Sauiour vſed this vvoorde aboue al other for hell, thereby to ſignifie the miſerable burning of ſoules in that place, the pitifull clamours and cries of the tormented: the confuſe and barbarous noiſe

The valey Hinnom.

of

of the tormentours: togither with the most lothsome filthinesse of the place: which is otherwise described in the scriptures by the name of adders, snakes, cockatrices, scorpions, and other venemous creatures, as shall bee afterwarde declared.

10 Having declared the names of this place, and thereby also in some part the nature: it remaineth now that wee consider what maner of paines men suffer there. For declaration whereof, wee must note, that as Heauen and hell are contrary, assigned to contrarie persons, for contrary causes, so haue they in all respectes contrary properties, conditions, and effectes, in such sort, as whatsoeuer is spoken of the felicitye of the one, may serue to inferre the contrarye of the other. As when Saint Paul saith, that *No eie hath seene, nor eare hearde, nor heart conceiued the ioyes that God hath prepared for them that shall bee saued*: VVee may infer that the paines of the damned must bee as greate. Againe, when the scripture saith, that the felicitye of them in heauen is a perfecte felicitye, conteining *Omne bonum*: All goodnes; so that no one kinde of pleasure can bee imagined which they haue not: wee must thinke on the contrarie part, that

The paines of hell vniuersall.

1. Cor. 2.

Luke 23.

the

the miserie of the damned, must bee also a perfect miserie, conteining all afflictions that may bee, without wanting any. So that, as the happinesse of the good is infinite, and vniuersall: so also is the calamitie of the wicked infinite and uniuersall. Now in this life all the miseries and paines which fall vppon man, are but particular, not vniuersall. As for example: we see one man pained in his eies; another in his backe: which particular paines notwithstanding somtimes are so extreame, as life is not able to resist thē, & a man would not suffer them long for the gaining of manie woorldes together. But suppose now a man were tormented in all the partes of his bodye at once, as in his head, his eies, his teeth, his throat, his stomacke, his belly, his backe, his heart, his sides, his thighes, and in all the ioints of his body besides: suppose (I say) hee were most cruelly tormented with extreame paines in all these partes together, without ease or intermission, what thing could bee more miserable then this? What sight more lamentable? If thou shouldest see a dogge lie in the streete so afflicted, I knowe thou couldest not but take compassion vpon him. Well then consider what difference there is bee-

tweene

tweene abiding theſe paines for a week, or for all eternities; in ſuffering them vppon a ſofte bedde, or vppon a burning grediron, and boiling furnace; amonge a mans friendes comforting him, or among the furies of hell, whipping and tormenting him. Conſider this, I ſaie, gentle Reader, and if thou vvouldeſt take a greate deale of labour, rather than abide the one, in this life: bee content to ſuſtaine a little paine, rather than to incurre the other in the life to come.

Particular tormentes to euery part.

11 But to conſider theſe things yet further, not onelie all theſe partes of the bodie vvhich haue beene inſtrumentes to ſinne, ſhall bee tormented together, but alſo euerie ſenſe both externall and internall for the ſame cauſe ſhall bee afflicted vvith his particular torment, contrary to the obiect vvherein hee delighted moſt, and tooke pleaſure in this woorlde. As for example, the laſciuious eies vvere afflicted vvith the vglie and feareful ſighte of Diuelles, the delicate eares, with the horrible noiſe of damned ſpirites, the niſe ſmel with poiſoned ſtinch of brimſtone, and other vnſupportable filth: the daintie taſte, vvith moſt rauenous hunger, and thirſte, and all the ſenſible partes of the body

bodie vvith burning fire. Againe the imagination shall bee tormented with the apprehension of paines present, and to come, the memory with the remembraunce of pleasures past, the vnderstanding, vvith consideration of the felicitie lost, and the miserie newe come on. O poore Christian, what wilt thou doe amidst the multitude of so grieuous calamities?

The paines of hel exercised for torments, not for chastisement.

12 It is a woonderfull matter, and able (as one father saith) to make a reasonable man goe out of his wittes, to consider vvhat GOD hath reuealed vnto vs, in the scriptures, of the dreadfull circumstaunces of this punishmente, and yet to see howe little the retchlesse men of the vvoorlde doe feare it. For first, touching the vniuersalitie, varietie and greatnesse of the paine, not onelie the reasons before alleadged, but also diuerse other considerations in the scriptures doe declare: As where it is saide of the damned: *Cruciabuntur die ac nocte:* They shall be tormented daie and night. And againe: *Date illi tormentum.* Giue her torminte, speaking of Babylon in hell: by vvhich is signified, that the paines in hell are exercised, not for chastisemente, but for torment of the parties. And tormentes com-

Apoc. 20. & 14.
Apoc. 18.
Luke 16.

commonly wee see in this worlde to bee as great and as extreame, as the wit of man can reach to deuise. Imagine then, when GOD shall lay his head to deuise tormentes as hee hath doone in hell, vvhat manner of tormentes will they bee?

The fierce nature of the fire of hell.

13 If creating an element heere for our comforte (I meane the fire) he could create the same so terrible as it is, in such sorte as a man would not holde his onely hande in it one day, for to gaine a kingdome, what a fire thinke you hath hee prouided for hell, which is not created for comforte, but only for torment of the parties? Our fire hath manye differences from that, and therefore it is truelie saide of the holie Fathers, to bee but a painted and fained fire, in respect of that. For our fire was made to comfort vs, as I haue saide, and that to torment. Our fire hath neede to bee fedde continuallie with woode, or else it goeth out: that burneth cõtinually without feeding. Ours giueth light, that giueth none. Ours is out of his naturall place, & therefore shifteth to ascend, & to get from vs, as wee see; but that is in the natural place where it was created, & therefore it abideth there perpetuallye. Ours consumeth the matter laide in it

it, and so quickly dispatcheth the paine that tormenteth, but consumeth not, to the ende the paine maye bee euerlastinge. Our fire is extinguished with water, and greatly abated by the coldnesse of the aire aboute it: that hath no such abatement, or qualification. Finallie, what a strange and incredible kinde of fire that is, appeareth by these woordes of our Sauiour so often repeated, *There shall bee weeping and gnashing of teeth:* weeping is to bee referred to the effect of extreame burning in that fire, for that the torment of scaldinge and burninge enforceth teares sooner than anie other torment, as appeareth in them which vppon the sudden doe put anie hoate thinge into their mouth, or scalde anye other parte of their body. A * gnashing of teeth or chatteringe at least (as euerie man knoweth) proceedeth of greate and extreame colde. Imagine then what a fire this is, which hath extreame affectes, both of heat and colde. O mightie Lorde, what a strange God art thou? Howe wonderfull and terrible in all thy woorkes and inuentions? How bountifull art thou to those that loue and serue thee? And howe seuere to them which contemne thy commaundementes? Hast thou de-

Mat. 8. 13. 22. 25. Luke 13.

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*Gnashing and chattering of the teeth are not al one, & proceede of diuerse causes.

uised

ulled a waie howe they which lye burninge in a lake of fire and brimstone, shall also bee tormented with extreame colde? VVhat vnderstanding of man can conceiue howe this maie bee? But thy iudgementes (O LORD) are a depth without bottome, and therefore I leaue this to thy onelye prouidence, praysing thee eternallie for the same. Apoc. 21. Psal. 35.

Particular paines for particular offenders.

14 Besides these generall paines common to all that bee in that place, the Scripture signifieth also that there shall bee particular tormentes, peculiar both in qualitie and quantitie to the sinnes and offences of each offendor. For to that ende saieth the Prophet Esaie to God, *Thou wilt iudge in measure against measure*. And God saieth of himselfe: *I will exercise iudgement in weight, and iustice in measure*. And that is the meaning of all those threates of God to sinners, where hee saith that hee will paye them home accordinge to their particular woorkes, and according to the inuentions of their owne heartes. In this sense it is saide in the Apocalyps, of Babylon nowe throwne downe in the lake, *Looke howe much shee hath glorified her selfe, and hath liued in delightes: so much torment and affliction giue her*. Whereof Esai. 19. Esai. 18. Ier. 2. Apoc. 20. Psal. 27. 9. Ezech. 24. Ose 12. Zach. 1. Apoc. 18.

the

the holy fathers haue gathered the variety of tormentes that shall bee in that place. As there be differences of sinnes, so shall there bee variety of tormentes, (saith olde Ephraem) as if the adulterer should haue one kinde of torment, the murderer another, the thiefe another, the drunkarde another, the lier another. As if the proud man shoulde be trodden vnder feete, to recompence his pride: the glutton suffer inestimable hunger: the drunkarde extreame thirst: the delicious mouth filled vp with gaule, and the delicate body seared with hoat burning irons.

Lib. de ver. pœn. cap. 2.

15 The holie Ghost signifieth such a thinge, when hee saith in the scriptures, of the wicked worldlinges: *His bread in his bellie shall bee turned into the gaule of serpentes: hee shall bee constrained to spue out againe the riches which hee hath deuoured: naie, God shall pull them out of his bellie againe, hee shall bee constrained to sucke the gaules of cockatrices, and the tongue of an adder shall kill him: he shal pay sweetelie for all that euer hee hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his deuises: vtter darkenesse lyeth in waite for him: and fire which needeth no kindling, shall eate him vp: this is the wicked mans portion from God.*

Iob. 20. A marueilous description vsed by the Scripture.

By

By which words and such like, it is plainly shewed, that worldlings shal receiue as it were particular and proper tormentes for their gluttony, for ther delicate fare, for their extortion, and the like. Which torments shall be greater than any mortall tongue cã expresse: as maie appeare by the vehemẽt & horrible words, which the holy Ghost heere vseth to insinuate the same.

16 Beside this, the Scripture sheweth vnto vs, not onlie the vniuersalitie, particularity & seuerity of these paines, but also the straiteneſſe thereof: vvithout aid, helpe, ease, or comfort, when hee saith: *Wee shall bee cast in, bound both hande and feete*: For it is some kinde of comforte in this woorlde, to bee able to resist or striue against our afflictions: but heere vvee must lie still and suffer all. Againe when it saieth: *Clausa est ianua*: The gate is shutte: that is, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comforte, is shut vppe from heauen, from earth, from the creatour, and from creatures: Insomuch as no consolation is euer to bee hoped for more: as in all the miseries of this life there is alwaies some. This straiteneſſe is likewise most liuelie expressed in that dreadfull parable of the rich

The straitenes of paines in hell.

Mat. 22.

Mat. 25.

Luc, 16. The wōderful example of the rich glutton.

rich glutton in hell: who was driuen to that necessitie, as hee desired that Lazarus might dippe the toppe of his finger in vvater to coole his tongue, in the middest of that fire, wherin he saith he was: and yet coulde not hee obtaine it. A smal refreshing (it seemeth) it vvould haue beene vnto him, if he had obtained the same. But yet to shevve the straitenesse of the place, it vvas denied him. Oh you that liue in the sinfull wealth of the woorlde, consider but this one example of Gods seueritie, and bee afearde. This man vvas in greate roialtie a little before, and nothing regarded the extreame miserie that Lazarus was in: but nowe woulde he giue a thousande vvoorldes (if he had them) for one droppe of water to coole his tongue. What demaunde coulde bee lesse than this? Hee durst not aske to bee deliuered thence, or to haue his tormentes diminished, or to aske a greate vessell of vvater to refresh his whole bodie therein: but onelie so much as woulde sticke on the toppe of a mans finger, to coole his tongue. To what neede vvas the rich man nowe driuen? What a greate imagination had hee of the force of one droppe of water? To what pittifull chaunge was his tongue nowe

now come vnto, that was woont to be so diligentlie applyed vvith all kindes of pleasant liquors? Oh that one man cannot take example by another; either this is true, o. else the sonne of God is a liar. And then what men are wee, that seeing our selues in dãger of this misery, do not seeke with more diligence to auoide the same?

17 In respect of these extremities and straite dealinges of God, in denying all comfort and consolation at this day, the Scripture saieth, that men shall fall into rage, fury, and vtter impatience, blaspheming God, and cursing the day of their natiuity, with eating their owne tongues for griefe, and desiring the rocks & mountaines to come and fal on them, to ende their paines. Apoc. 16. Ezech. 23. Apoc. 13. Luke 3.

18 Now if we adde to this the eternity, & euerlasting continuance of these torments, wee shal see that it increaseth the matter greatly. For in this vvorlde there is no torment so great, but that time either taketh awaie, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or to mitigate the matter. But heere is no such hope or comforte: But *Cruciabuntur* (saieth the scripture) *in secula seculorum*, Apoc. 20. The eternitie of the paines.

in stagno ardente igne & sulphure: They shall bee tormented for euer in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shall the tormẽtor nor the tormented die, but both liue eternally, for the eternal miserie of the parties to be punished.

A wonderfull saying.

12 Oh, saieth one father in a Godlie meditation, if a sinner damned in hel did knowe, that hee had to suffer those tormentes there, no more thousandes of yeares than there bee sandes in the sea, and grasse-piles on the grounde, or no more thousand millions of ages, than there bee creatures in heauen and in earth: hee woulde greatly reioice thereof, for hee woulde comforte himselfe at the least with this cogitation, that once yet the matter woulde haue an end. But nowe, saieth this good man, this worde *Neuer*, breaketh his heart, when hee thinketh on it; and that after a hundred thousand millions of worldes there suffered, hee hath as far to his end, as hee had at the first daie of his entraunce to the tormentes. Consider, good Christian, vvhat a length one houre woulde seeme vnto thee, if thou haddest but to holde thy hand in the fire and brimstone, onely during the space thereof,

thereof. We see, if a man be grieuously sicke, though he be laid vpon a soft bed, yet one night seemeth a longe time vnto him. Hee turneth and tosseth himselfe from side to side, telling the clocke and counting euery houre, as it passeth, which seemeth to him a whole daie. And if a man shoulde say vnto him, that hee were to abide that paine but seuen yeares together: he would go nigh to dispaire for griefe. Nowe if one night seeme so long and tedious to him that lyeth on a good soft bed, afflicted onely with a little ague, what will the lying in fire and brimstone do, when hee shall knowe euidently that he shall neuer haue ende thereof? Oh (deare brother) the softe ye of continuance is loathsome, euen in thinges that are not euill themselues; If thou shouldest bee bounde alwaies to eate one onelie meate, it woulde bee displeasaunt to thee in the end. If thou shouldst be boũd to sit still all thy life in one place vvithout mooving: it would bee grieuous vnto thee, albeit no man did tormente thee in that place. VVhat then will it bee to lie eternally, that is, world without ende, in most exquisite tormentes? Is it anie waie tollerable? VVhat iudgemente then, what witte, what

discretiō is there left in mē, which make no more account of this matter than they doe?

Darkneſſe. in hell, Mat. 8,22.

20 I might here adde another circumſtaunce which the Scripture addeth; to witte, that all theſe tormentes ſhall bee in darkenceſſe, a thing dreadfull of it ſelfe vnto mans nature. For there is not the ſtouteſt man in the world, if he founde himſelfe alone, and naked in extreame darkeneſſe, and ſhould heare a noiſe of ſpirites comming towardes him, but he would feare, albeit hee felt neuer a laſh from them on his bodye. I might alſo adde another circumſtance, that the Prophet addeth: which is, that God and good men ſhall laugh at them at that day, which will be no ſmall affliction. For as to bee mooned by a mans friend in time of aduerſity, is ſome comfort: ſo to be laughed at, eſpeciallie by him who onely may helpe him, is a great and tollerable increaſe of his miſerie.

Deriſion. Pſal. 36.

21 And now all this that I haue ſpoken of hitherto, is but one part of a damned mans puniſhment onely, called by Diuines, *Pœna ſenſus*: The paine of ſenſe or feeling: that is, the paine of puniſhment ſenſibly inflicted vppon the ſoule & Body. But yet beſides this, there is another

other part of this punishment, called *Pœna damni*: The paine of losse or dammage: which (by all learned mens opinions) is either greater, or no lesse than the former. And this is the infinite losse, which a damned man hath, in being excluded for ever and ever from the sight of his creatour, and his glory. Which sight onely, being sufficient to make happy and blessed all them that are admitted vnto it, must needes bee an infinite miserie to the damned man to lacke that eternally. And therefore this is put as one of the first and chiefest plagues to bee laide vpon him: *tollatur impius, ne videat gloriam Dei*: Let the wicked man be taken away to hell, to the ende hee may not see the glorye of God. And this losse containeth all other losses and dammages in it: as the losse of eternall blisse, and ioy (as I haue said) of eternall glorie, of eternall societie with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them still) as hee taketh more griefe thereof (as Diuines doe holde) than by all the other sensible tormentes that he abideth besides. Paines of dammage which the damned suffer. Esa. 26.

22 Whereunto appertaineth the worme of conscience: in Scripture so called, The worme of conscience.

Mar. 9. Esa. 66. Eccle. 7. Iud. 6.

for that as a worme lyeth eatinge and gnawing the woode wherein shee abideth: so shall the remorse of our owne conscience lye within vs, griping and tormenting vs for euer. And this worm or remoorse shall principallie consist in bringing to our mindes, all the means and causes of our present extreame calamities: as our negligences; whereby vvee lost the felicitie which other men haue gotten. And at euerye one of these considerations, this worme shall giue vs a deadelye bite, euen vnto the heart. As when it shall lay before vs all the occasions that wee hadde suffered to auoide this miserie wherein nowe wee are fallen, and to haue gotten the glorye which wee haue lost: howe easie it had beene to haue done it: how nigh wee were oftentimes to resolue our selves to doe it: and yet howe vngraciouslie wee left off that cogitation againe: howe manye times wee were foretolde of this daunger, and yet how little care & feare we tooke of the same: how vaine the worldly trifles were wherein wee spent our time, and for vvhich we lost heauen, and fel into this intollerable miserie: how they are exalted who wee thought fooles in the worlde: and howe wee are now prooued fooles and

The cogitations of the damned.

laughed

laughed at, which thoughte our ſelues wiſe. Theſe things (I ſay) and a thouſand mo being laid before vs by our own conſcience, ſhall yeelde vs infinite griefe: for that it is now too late to amende them. And this griefe is called the worme of remorſe of our owne conſcience: which worme ſhal more enforce men to weepe and howle, than anie torment elſe, conſidering how negligentlie, fooliſhlie, and vainelie they are come into thoſe ſo inſupportable torments, and that now there is no more time to redreſſe their errours.

23 Now onelie is the time of weeping and lamenting for theſe men, but all in vaine. Now ſhall they begin to fret and fume, and maruell at themſelues, ſaying: Where was our wit? Where vvas our vnderſtanding? Where was our iudgement when we followed vanities, & contemned theſe matters? This is the talke of ſinners in hell (ſaieth the ſcripture) *vvhat hath our pride, or what hath the glorie of our riches profited? They are all nowe vaniſhed like a ſhadowe: vvee haue vvearied out our ſelues in the vvaie of iniquitie and perdition, but the vvaie of the Lord we haue not knowen.* This, I ſaie, muſt be the euerlaſting ſong of the damned vvorm-eaten conſcience in hell eternal repentance Sap. 5.

vvithout profite. Whereby he shal be broughte to such desperation (as the Scripture noteth) as he shall turne into fury against himselfe, teare his owne flesh, rent his owne soule, if it were possible, and inuite the fiendes to torment him, seeing hee hath so beastly behaued himselfe in this worlde, as not to prouide in time for this principall matter, onlie to haue been thought vpon. Oh if hee coulde haue but an other life to liue in the worlde againe, howe would hee passe it ouer? With vvhat diligence? With what seueritie? But it is not lawfull: wee onely which are yet aliue haue that singular benefit, if wee knowe it, or woulde resolue our selues to make the most of it. One of these daies, wee shall be past it also, and shall not recouer it againe, no not an houre, if we would giue a thousande worldes for the same, as indeede the damned woulde doe, if they might. Let vs nowe therefore so vse the benefit of our present time, as when vve are past hence, we haue not need to wish our selues here againe.

24 Now is the time we may auoide all: now is the time wee maie put our selues out of danger of these matters: nowe, I saie, if vvee resolue out selues out of hand. For wee knowe not what shall become

come of vs to morrow: it may be to morrow our hearts will be as hard and careleſſe of theſe thinges, as they haue bene heeretofore: and as Pharao his heaꝛte was, after Moſes departure from him. O that hee had reſolued himſelfe thoroughlye while Moſes vvas vvith him, how happy had hee beene? If the rich glutton had taken the time while hee was in proſperitie, how bleſſed a man had he bene? He was foretold of his miſery (as we are now) by Moſes and the Prophets, as Chriſt ſignifieth: but hee would not heare. Afterward he was in ſuch admiration of his owne folly, that hee would haue had Lazarus ſent from Abrahams boſome vnto his brethren to warne them of his ſucceſſe. But Abraham tolde him it was boote leſſe, for they woulde not haue beleeued Lazarus, but rather haue perſecuted him as a lier, and defamer of their honorable brother deade, if hee ſhould haue come and haue tolde them of his tormentes. Indeede ſo woulde the wicked of the world doe nowe, if one ſhoulde come and tell them, that their parentes and friendes are damned in hell for ſuch & ſuch thinges: and doe beſeech them to looke better to their liues, to the ende by their comming thither, they do not Luke 6.

increase the other paines, for being some cause of their damnation (for this is the onelye cause of care which the damned haue towardes the liuing, and not for anie loue they nowe beare them) if I saye such a message shoulde come from hell, to the flourishing sinners of the woorlde, woulde they not laugh at it? VVoulde they not persecute eagerlie the parties that shoulde bringe such newes? VVhat then canne God deuise to do for the saning of these men? VVhat waie, what meanes may bee take, when neither warning, nor example of others, nor threates, nor exhortations will doe anie good? Wee knowe, or maye knowe, that leading the life which wee doe, wee cannot bee saued. Wee know, or ought to knowe, that manie before vs haue beene damned for lesse matters. Wee know, and cannot chuse but knowe, that wee must shortly die; and receiue our selues, as they haue receiued, liuing as they did, or woorse. Wee see by this laid downe before, that the paines are intollerable, and yet eternall, which doe expect vs for the same: VVee confesse them most miserable, that for anye pleasure or commoditie of this woorlde are nowe fallen into those paines. What

then

then shoulde let vs to resolue, to dispatch our selues quickelie of all impedimentes? To breake violentlie from all bondes and chaines of this wicked vvorlde, that doe let vs from this true and zealous seruice of GOD? Why shoulde vvee sleepe one nighte in sinne, seeing that nighte maie chaunce to bee our last, and so the euerlasting cuting off, of all hope for the time to come?

25 Resolue they selfe therefore (my deare brother) if thou be wise, and cleere thy selfe from this danger, while God is willing to receiue thee, and mooueth thee thereunto by these meanes, as hee did the rich man by Moses and the Prophets while hee was yet in his prosperitie. Let this example be often before thine eies, and consider it throughly, & it shall doe thee good. God is a wonderfull God, and to shew his patience and infinite goodnesse, hee wooeth vs in this life, seeketh vnto vs, and laieth himselfe as it were, at our feete, to mooue vs to our owne good, to draw vs, to winne vs and to saue vs from perdition. But after this life hee altereth this course of dealing, he turneth ouer the leafe, and changeth his stile. Of a Lambe hee becommeth a Lion to the wicked: and

of

of a Sauiour, a iuſt and ſeuere puniſher. What can bee ſaide, or doone more to mooue vs? Hee that is forewarned, and ſeeth his owne daunger before his face, & yet is not ſtirred, nor made the more warie or fearefull thereby, but notwithſtanding wil come or ſlide into the ſame may well bee pitied, but ſurelie, by no meanes can be helped, making himſelfe incapeable of all the remedies that may be vſed.

CHAP. X.

Of the moſt honourable and munificent rewardes propoſed to al them that truly ſerue God.

THE reaſons and conſiderations laide downe before in the former Chapters might well ſuffice to ſtirre vp the heart of any reaſonable Chriſtian: to take in hande this reſolution, whereof wee talke, and whereunto I ſo much couet to perſwade thee (for thy onelie good and gaine) gentle Reader. But for that all heartes are not of one conſtitution in this reſpect, nor all drawne and ſtirred with the ſame meanes: I purpoſe to adioine heere a conſideration of commoditie, whereunto commonly each man is prone by nature. And there-

therefore I am in hope it ſhall bee more forcible to that we goe about, than anie thing els that hitherto hath beene ſpoken. I meane then to treate of the benefites which are reaped by the ſeruice of God, and the gaine drawen thence, and of the good paie and moſt liberall rewarde which God performeth to his ſeruauntes, aboue all the maſters created, that maie be ſerued. And though the iuſt feare of puniſhment (if we ſerue him not) might bee ſufficient to driue vs to this reſolution, and the infinite benefites alreadie receiued, induce vs to the ſame, in reſpect of gratitude (of both which ſomewhat hath beene ſaide before:) yet am I content ſo farre to enlarge this libertie to thee (good reader) that except I ſhewe this reſolution, which I craue to bee more gainefull and profitable than anie thing elſe in the vvorlde that can bee thoughte of: thou ſhalt not bee bounde vnto it for anie thinge that hitherto hath beene ſaide in that behalfe. For as God in al other thinges is a God of great Maieſty, full of bounty, liberality, and princely magnificence: ſo he is in this pointe aboue all other: in ſuch ſorte, as albeit whatſoeuer wee doe, is but due debt vnto him, and of it ſelfe deſerueth nothing

God the beſt paymaſter.

Mat. 10. Mar. 9. thing: yet of his munificent maiestie, hee letteth passe no one iot of our seruice vnrewarded, no not so much as a cup of colde water.

Gen. 22. 2 God commaunded Abraham to sacrifice vnto him his onelie Sonne Isaac, which hee loued so much: but when hee was readie to doe the same, God saide, Doe it not: it is enough for me that I see thine obedience. And because thou haste not refused to doe it: I sweare to thee, saith he, by my selfe, that I will multiplie thy seede as the starres of Heauen, and the Sandes of the Sea: & among them also one shall be Christ, the Sauiour of the worlde. Was not this a good paye for so little paines? King Dauid one night began to thinke with himselfe that hee hadde nowe an house of Cedar, and the Arke of God

2. Reg. 7. laie but vnder a tent, and therefore resolued to builde an house for the saide Arke, which onlie cogitation GOD tooke in so good part, as he sent Nathan the Prophet vnto him presentlie to refuse the thing, but yet to tell him that

Psal. 88. for so much as hee hadde determined such a matter, God woulde builde a house or rather a kingdome to him and his posteritie, which shoulde last for euer, and from which he woulde neuer

take

take away his mercye, what ſinnes or offences ſoeuer they committed. Which promiſe wee ſee nowe fulfilled in Chriſt his Church raiſed out of that familye. What ſhoulde I recite manie like examples? Chriſt giueth a generall note hereof, when he calleth the workemen, and paieth to each man his wages ſo duely: as alſo when he ſaith of himſelfe: *Beholde I come quicklye, and my reward is with mee.* By which place is euident, that God ſuffereth no labour in his ſeruice to bee loſt or vnpaide. And albeit (as after in place conuenient ſhall be ſhewed) he paieth alſo, and (that abundantly) in this life: yet (as by thoſe two examples appeareth) hee deferreth his chiefe pay, vntill his comming in the end of the day, that is, after this life in the *reſurrection of the iuſt*: as himſelfe ſaith in another place. Mat. 20. Apoc. 22. Luke 14.

3 Of this payment then reſerued for Gods ſeruantes in the life to come, wee are nowe to conſider, what, and what manner a thinge it is, and whether it bee woorth ſo much labour and trauell, as the ſeruice of GOD required or no. And firſt of all if vvee will beleeue the holie Scripture, calling it a kingdome, an heauenly kingdome, an eternall kingdome, a moſt Mat. 25. 2. Tim. 4. 2. Pet. 1. Luke 14.

bleſſed

blessed kingdome: wee must needs confesse it to bee a maruelous greate reward. For that worldly Princes do not vse to giue kingdomes to their seruants for recompence of their labours. And if they did, or were able to doe it: yet could it be neither heauenlie, nor eternall, nor a blessed kingdome. Secondly, if wee credite that which Saint Paul saith of it; *That, neither eie hath seene, nor eare hath hearde, nor heart of man conceiued,* how great a matter it is: then must wee yet admit a greater opinion thereof, for that wee haue seene many wonderfull thinges in our daies, wee haue hearde more woonderfull, wee may conceiue most wonderfully, and almost infinite. Howe then shall wee come to vnderstand the greatnesse and value of this reward? Surely no tongue created, either of man or Angell, can expresse the same: no imagination conceiue, nor vnderstanding comprehend it: Christ himselfe hath saide, *Nemo scit, nisi qui accipit.* No man knoweth it, but he that enioieth it. And therefore hee calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote, vppon the hill Olympus, drewe

1. Cor. 2. Isa. 64.

Apoc. 2. 20.

drewe out his vvhole bodie, by the proportion of that one parte: ſo we by ſome thing ſet downe in ſcripture, and by ſome other circumſtaunces agreeing thereunto, may frame a cõiecture of the matter though it come farre behinde the thing it ſelfe.

4 I haue ſhewed before howe the ſcripture calleth it an heauenlie, an euerlaſting, and a moſt bleſſed kingdome: vvhereby is ſignified, that all muſt bee kinges that are admitted thither. To like effect it is called in other places: *A crowne of glorie a throne of maieſtie, a paradiſe, or place of pleaſure, a life euerlaſting.* Saint Iohn the Euangeliſt being in his baniſhmente, by ſpeciall priuiledge, made priuie to ſome knoweledge and feeling thereof, as vvell for his owne comforte, as for ours, taketh in hande to deſcribe it by compariſon of a cittie: affirming, that the whole citie vvas of pure golde, vvith a greate and high vvall of the precious ſtone, called Iaſpis. This wall had alſo twelue foũdations, made of twelue diſtinct precious ſtones, which hee there nameth, all twelue gates, made of twelue rich ſtones called Margarites, and euerie gate vvas an entire Margaret. The ſtreetes of the cittie vvere paued with gold

Apoc. 2. & 3 Mat. 16. Luke 10.

Apoc. 21. & 22. The deſcription of paradiſe.

golde, interlaide also with pearles and precious stones. The light of the citie was the cleareneſſe & shining of Christ himselfe, sitting in the middeſt thereof: from vvhose seate proceeded a riuer of water, as cleare as christall, to refresh the citty: and on both sides of the banks there grew the tree of life, giuing out continuall and perpetuall fruite: there was no night in that cittie, nor anie defiled thing entered there: but they which are within shall raigne (saith he) for euer and euer.

5 By this description of the moſt rich and precious thinges that this woorlde hath, Saint Iohn would giue vs to vnderstande the infinite value, glorie, and Maiesty of this felicitie, prepared for vs in heauen: thoughe (as I haue noted before) it beeing the princelie inheritance of our Sauiour Christ, the kingdome of his father, the eternal habitation of the holie Trinitie prepared before all worldes to set out the glorie, and expreſſe the power of him that hath no end or measure, either in power or glory: we may very wel think with S. Paul, that neither tongue can declare it, nor heart imagin it.

Heb. 1.
Mat. 13.

6 When God shall take vpon him to doe a thing for the vttermoſt declaration

tion (in a certaine ſorte) of his power, wiſedome, and maieſtye: imagine you what a thinge it will bee. It pleaſed him at a certaine time, to make certaine creatures to ſerue him in his preſence, and to bee witneſſes of his glorie: and thereupon with a worde, created the Angels, both for number, and *perfection, ſo ſtrainge and woonderful, as maketh mans vnderſtandinge aſtoniſhed to thinke of it. For as for their number, they were almoſt infinite, paſſing the number of all the creatures of this inferiour woorlde, as diuers learned men, and ſome auncient fathers doe thinke, though Daniell (according to the faſhion of the Scripture (doe put a certaine number for an vncertaine, when he ſaith of Angels, *A thouſand thouſander, did miniſter vnto him* (that is, vnto God) *and ten thouſand times an hundred thouſand, did ſtand about him to aſſiſt*. And for their perfection of nature, it is ſuch (beeing, as the Scripture ſaith, ſpirits and like burning fire) as they farre ſurpaſſe all inferion creatures in naturall knowledge, power, and the like. What an infinite maieſtie doeth this argue in the creator?

The creation of Angels.

B *Great excellencie of gifts may be aſcribed vnto them but not perfection.

Dan. 7. Pſal. 113.

The creatiō of the world to expreſſe the power of God.

7 After this, when manie of theſe Angels were fallen: it pleaſed God to create

B

*Wee maie not well restraine the purpose of God onely to this: besides that, it may be doubted likewise, by what warrant that opinion doth stand.

create another creature, farre inferiour to this, for to * fill vp the places of such as hadde fallen: and thereupon created man of a piece of clay as you knowe; appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is this worlde: a place of entertainement and triall for a time, which afterward is to be destroied againe. But yet in creating of this transitory woorlde (which is but a cottage of his owne eternall habitation) what power, what magnificence, what maiestie hath he shewed? What heauens, and howe woonderfull hath he created? What infinite starres and other lights hath hee deuised? What elements hath he framed? And howe marueilously hath he compact them togither? The Seas tossing and tumbling without rest, and replenished with infinite sortes of fish: the riuers running inceassantly through the earth like veines in the body, and yet neuer to be empty nor overflow the same: the earth it selfe so furnished with al varietie of creatures, as the hundred part thereof is not imployed by manne, but onely remaineth to shew the full hands, and strong arme of the creator. And all this (as I saide) was done in an instant,

with

with one worde onely: and that for the vſe of a ſmall time, in reſpect of the eternitie to come. What then ſhall wee imagine that the habitation prepared for that eternitie ſhall bee? If the cottage of his meaneſt ſeruant (and that made onely for a time, to beare off as it were a ſhower of raine) be ſo princelye, ſo gorgeous, ſo magnificent, ſo full of maieſtie, as wee ſee this worlde is: what muſt wee thinke that the Kinges pallace it ſelfe is, appointed for all eternitie: for him and his friendes, to raigne together? We muſt needs thinke it to bee as greate, as the power and wiſedome of the maker could reach vnto, to perfourme: and that is, incomparable, and aboue all meaſure infinite. Eſter.1. The greate king Aſſuerus, which raigned in Aſia ouer an hundred, twentie and ſeuen prouinces, to diſcouer his power and riches to his ſubiects, made a feaſt (as the Scripture ſaith) in his citie of Suſa, to all princes, ſtates and potentates of his dominions, for an hundred and foureſcore dayes together. Eſa.25. Luke 12. Eſaie the Prophet ſaieth, that our God and Lord of hoſtes, will make a ſolemne banquet to all his people vppon the hill and mount of heauen, and that an harueſt banquet of fat meates, and pure wines.

wines. And this banquet shall bee so solemne, as the verie Sonne of GOD himselfe chiefe LORDE of the feaste shall bee content to girde himselfe, and to serue in the same, as by his owne wordes hee promiseth. What manner of banquet then shall this bee? Howe magnificent? How full of maiesty? Especiallie, seeing it hath not onely to endure an hundred and fourescore dayes (as that of Assuerus did) but moore than an hundred and foure-score millions of ages: not serued by menne (as Assuerus feaste was) but by Angels and the verye sonne of GOD himselfe: not to open the power and riches of an hundred, twenty and seauen prouinces, but of God himselfe King of Kinges, and Lorde of Lordes, whose power and riches are without ende, and greater than all his creatures togither canne conceiue? Howe glorious a banquet shall this be then? How triumphant a ioye of this festiuall day? O miserable and foolish children of menne, that are borne to so rare and singular a dignitie, and yet cannot be brought to consider, loue, or esteeme of the same!

The pleasures & cõmodities of this life.

8 Other such considerations there bee to shew the greatnesse of this felici-

ty,

tie, as that, if GOD hath giuen so manie pleasures and comfortable giftes in this life, as wee see are in the worlde, beeing a place notwithstanding of banishmente, a place of sinners, a vale of miserie, and the time of repenting, weeping and vvailing: what will he do in the life to come, to the iust, to his friends in the time of ioy, and mariage of his Sonne? This was a most forcible consideration vvith good Sainte Augustine, who in the secrete speech of his soule vvith GOD, saide thus: O LORD, if thou for this vile body of ours, giue vs so greate and innumerable benefites, from the firmamente, from the aire, from the earth, from the sea: by lighte, by darkenesse, by heate, by shadow, by dewes, by showers, by vvindes, by raines, by birds, by fishes, by beastes, by trees, by multitude of herbes, and varietie of plantes, and by the ministerie of all thy creatures: O sweete Lord what maner of thinges, how great, how good and how innumerable are those, which thou haste prepared in our heauenlie country, where wee shal see thee face to face? If thou doe so greate things for vs in our prison, what wilt thou giue vs in our pallace? If thou giuest so manie things in this worlde, to good and euill

Apoc. 19.

In soliloquiis animæ ad deum.

euill men togither, what haſt thou laide vppe for onelie good men in the worlde to come? If thine enemies and friendes togither are ſo vvell prouided for in this life: what ſhall thy onely friendes
Apoc.19. receiue in the life to come? If there be ſo great ſolaces in theſe daies of teares, vvhat ioie ſhall there bee in that daie of marriage? If our iaile containe ſo great matters, vvhat ſhall our countrie and kingdome doe? O my LORDE
Pſal.30. and GOD, thou art a great God: *And great is the multitude of thy magnificence and ſweetneſſe.* And as there is no ende of thy greatneſſe, nor number of thy wiſedome, nor meaſure of thy benignitie: ſo is there neither ende, number or meaſure of thy rewardes, tovvardes them that loue & fight for thee, Hitherto S. Auguſtine.

How much God honoureth man. 9 Another vvaie to conieƈture of this felicitie is to conſider the greate promiſes vvhich GOD maketh in the Scriptures to honour and glorifie man in the life to come: *Whoſoeuer ſhall honour mee* (ſaieth GOD) *I vvill glorifie him.*
1.Reg.2. Pſal.138. And the Prophet Dauid as it were complaineth ioyfullie, that GODS friendes vvere ſo much honoured by him. Which hee mighte vvith much more cauſe haue ſaide, if he had liued

in the newe Teſtamente, and had heard that promiſe of Chriſt, vvhereof I ſpake before, that his ſeruauntes ſhoulde ſit downe and banquet, and that himſelfe vvoulde ſerue and miniſter vnto them in the kingdome of his father. Luk.12.

What vnderſtanding can conceiue, hovv great this honour ſhould bee? But yet in ſome part it may bee geſſed, by that hee ſaieth, that they ſhall ſit in iudgement with him, and, as Saint Paule addeth, ſhall bee iudges not onelie of men, but alſo of Angels. It may alſo bee conieſtured by the exceeding greate honour, vvhich God at certaine times hath done to his ſeruants euen in this life. Wherein notwithſtanding they are placed to bee deſpiſed, and not to bee honoured. What great honour was it that hee did to Abraham in the ſight of ſo many kinges of the earth, as of Pharao, Abimelech, Melchiſedech, and the like? What honour was that hee did to Moſes and Aaron in the face of Pharao and all his courte, by the woonderfull ſignes that he wrought? What exceſſiue honour was that hee did to holie Ioſue, when in the ſight of all his armie, hee ſtayed the ſun and moone in the mideſt of the firmament, at Ioſue his appointment, obeying therein, as the ſcripture Mat.19. Luc.12. 1.Cor.6. Mat.10. Gen.12. 14.20. Exod.5. 6.7. Ioſu.10.

ture saith) to the voice of a man? What honour was that hee did to Esay in the
Esa. 38. sight of king Ezechias, when he made the sun to goe backe ten degrees in the heauens? What honour was that hee did
3. Reg. 17. to Helias in the sight of vvicked king Achab, vvhen hee yeelded the heauens into his handes, and permitted him to saie, that neither raine, nor dew, should fall vppon the ground, for certaine yeares, but by the words of his mouth onelie? What
4. Reg. 5. honour was that hee did to Elizeus in the sight of Naaman the noble Syrian, vvhome hee cured onelie by his word,
4. Reg. 13. from the leprosie: and his bones after his death, raised, by onelie touching, the dead to life? Finally, not to alleadge moe examples heerein, vvhat singular honour was that he gaue to all the Apostles of his sonne, that as many as euer they laide handes on, were healed from all infirmities, as Sainte Luke saieth? Nay, vvhich is yet more, the very gir-
Actes 5. dles and napkin of Saint Paule did the
Actes 19. same effect: and yet more than that also, as manie as came vvithin the on-
Actes 5. lie shaddowe of Saint Peter, were healed from their diseases. Is not this marueilous honour, euen in this life? Was there euer monarch, prince, or potentate of the vvoorlde, which could vaunt of such

points

pointes of honour? And if Christ did this euer in this worlde to his seruantes, whereof notwithstanding hee saith his kingdome was not: what honour shall we think he hath reserued for the world to come, where his kingdome shall be, & where al his seruants shalbe crowned as kings with him?

Ioh. 8. a.
2. Tim. 4.
Apoc. 4.

10 An other declaration yet of this matter is laide downe by Diuines for opening of the greateneſſe of this beatitude in heauen: and that is the consideration of three places, whereto man by his creation is appointed. The first is his mothers wombe, the second this present woorlde, the thirde is *cælum empyreum*, which is the place of blisse in the life to come. Now in these three places, wee* must holde the proportion (by all reason) which wee see sensibly to bee obserued betweene the first two. So that looke in what proportion the second doth differ from the first, in like measure must the thirde differ from the second, or rather much more: seeing that the whole earth put together, is by all philosophy, but as a pricke or small point in respect of the marueilous greateneſſe of the heauen. By this proportion then wee must saye, that as farre as the whole worlde doth

The 3. places where a man is appointed.

* It is rather a coniecture than grounded vpon any sufficient warrant, to set down so iust a proportion herein.

passe the wombe of one priuate woman: so much in all beauty, delightes, and maiestie, doth the place of blisse passe all this whole woorlde. And as much as a man liuing in the worlde doeth passe a child in his mothers bellie, in strength of body, beautie, witte, vnderstanding, learning, and knowledge: so much and far more doth a Sainte in heauen passe men of this worlde in all these thinges, and manie moe besides. And as much horror as a man woulde haue to turne into his mothers wombe againe: so much woulde a glorified soule haue to returne into this woorlde againe. The nine moneths also of life in the mothers wombe, are not so little in respect of mans life in the world, as is the longest life vpon earth, in respect of the eternall in heauen. Nor the blindnes, ignoraunce, and other miseries of the childe in his mothers wombe, are anye waie comparable to the blindnesse, ignorance, and other miseries of this life in respect of the light, cleare knowledge and other felicities of the life to come. So that by this also some cõiecture may be made of the matter which we haue in hand.

Two partes of felicitie in heaven.

11 But yet to consider the thinge more in particular, is is to bee noted that

that this glorye of heauen ſhall haue two partes: the one belonging to the ſoule: the other belonging to the body. That which belongeth to the ſoule, conſiſteth in the viſion of GOD, as ſhall bee ſhewed after: that which belongeth to the body, conſiſteth in the change and glorification of our fleſh, after the generall reſurrection, that is, whereby this corruptible body of ours ſhall put on incorruption (as Sainte Paul ſaith) and of mortall, become immortall. All this fleſh, I ſay, of ours that now is ſo comberſome, and grieueth the minde; that nowe is infeſted with ſo manye inconueniences, ſubiect to ſo manie mutations, vexed with ſo manye diſeaſes, defiled with ſo manye corruptions, repleniſhed vvith ſo infinite miſeries and calamities, ſhall then bee made glorious, and moſt perfect to indure for euer, without mutation, and to raigne with the ſoule, worlde without end. For it ſhall be deliuered from this lumpiſh heauineſſe, wherewith it is peſtered in this life: from all diſeaſes likewiſe and paines of this life, and from all troubles and encombrances belonging to the ſame, as ſinne, eating, drinking ſleeping, and ſuch like. And it ſhall bee ſette in a moſt flouriſhing eſtate of

That which concerneth the body.

1. Cor. 15.

Sap. 9.

Eph. 4.

health neuer deceiueable againe. So floriſhing, that our Sauiour Chriſt ſaith,
Mat. 13. that *At that daye ſhall the iuſt ſhine as the Sunne in the kingdome of their father.* A marueilous ſayinge of Chriſt, and in humane ſenſe almoſt incredible, that our putrified bodies ſhoulde ſhine and become as cleare as the Sunne. VVhereas on the contrarie part, the bodies of the damned ſhall be as blacke and vglie, as filth it ſelfe. So likewiſe all the ſenſes together, findinge then their proper obiectes, in much more excellencie than euer they coulde in this woorlde (as ſhall be ſhewed after) euen euery part, ſenſe, member, and ioint ſhall bee repleniſhed vvith ſingular comforte, as the ſame ſhall bee tormented in the damned. I will here alledge Anſelmus his words: for that they
Cap. 57. expreſſe liuely this matter. All the glorified body, ſaith he, ſhall be filled with abundance of all kinde of pleaſure, the eyes, the eares, the noſe, the mouth, the hands, the throat, the lungs, the heart, the ſtomacke, the backe, the bones, the marow, the intrales themſelues, and euery part thereof ſhall bee repleniſhed with ſuch vnſpeakeable ſweeteneſſe, and pleaſure, that truely it may be ſaid, that *the vvhole man is made to drinke of the ri-*

vver

uer of Gods diuine pleaſures, and made drun-
ken vvith the abundance of Gods houſe. Be- Pſal.35.
ſides al vvhich, it hath perpetuity, wher-
by it is made ſure nowe, neuer to die, or
alter from his felicitie: according to the
ſaying of ſcripture: that *The iuſt ſhall* Sap.5.
liue for euer. Which is one of the chie-
teſt prerogatiues of a glorified bodie: for
that by this all care and feare is taken a-
way, all daunger of hurt and noyance re-
mooued from vs.

12. But nowe to come to that pointe That which
of this felicitie, which pertaineth to the concerneth
ſoule, as the principall parte, it is to bee the ſoule.
vnderſtoode, that albeit there bee ma-
nie thinges that doe concurre in this
felicitie, for the accompliſhment and
perfection of happineſſe: yet the foun-
taine of all is but one onelie thing, cal-
led by Diuines, *Viſio Dei beatifica*: The
ſight of GOD that maketh vs happye. Aug.lib.de
Hæc ſola eſt ſummum bonum noſtrum, ſaieth Tri.cap.13.
Saint Auguſtine. This onelie ſight of
GOD, is our happines. Which Chriſt
alſo affirmeth, when hee ſaieth to his fa- Iohn.17.
ther: *This is life euerlaſting, that men*
knowe thee the true God, and Ieſus Chriſt
whom thou haſt ſent. Saint Paul alſo put-
teth our felicity, *In ſeeing God face to face.*
And Saint Iohn, *In ſeeing GOD as he is.* 1.Cor.13.
And the reaſon of this is, for that all

the pleasures and contentations in the vvorlde, beeing onelye sparckles and parcels sent out from GOD: they are all contained much more perfectlie and excellentlie in God himselfe, than they are in their owne natures created, as also all the perfections of his creatures are more fully in him, than in themselues. Wherof it followeth, that whosoeuer is admitted to the vision and presence of God, he hath al the goodnesse and perfection of creatures in the vvorlde vnited together and presented vnto him at once. So that whatsoeuer delighteth either bodie or soule, there hee enioieth wholly knit vppe together as it vvere in one bundle, and vvith the presence thereof is rauished in all partes both of minde and body: as he cannot imagin, thinke, or wish for any ioie whatsoeuer, but there he findeth it in his perfection: there he findeth all knowledge, all wisedome, all beautie, all riches, all nobilitie, all goodnesse, all delightes, and vvhatsoeuer beside either deserueth loue and admiration, or vvoorketh pleasure or contentation. All the powers of the minde shall bee filled with this sighte, presence, and fruition of GOD: all the senses of our bodies shall bee satisfied:

God

God ſhall bee the vniuerſall felicitie of all his Saintes, containing in himſelfe all particular felicities, without ende, number, or meaſure. Hee ſhall bee a glaſſe to our eies: muſicke to our eares: honie to our mouthes: moſt ſweete and pleaſant balme to our ſmell: hee ſhall bee light to our vnderſtanding: contentaion to our will: continuation of eternitie to our memory. In him ſhall wee enioy all the variety of times, that delight vs heere: all the beauty of creatures, that allure vs here: all the pleaſures and ioyes that content vs heere. In this viſion of GOD (ſaith one Doctor) we ſhall know, wee ſhall loue, wee ſhall reioyce, wee ſhall praiſe, We ſhall know the verie ſecrets and iudgements of God: which are a depth without bottome. Alſo the cauſes, natures, beginnings, offſprings, and endes of all creatures. Wee ſhall loue incomparably, both GOD (for the infinite cauſes of loue that wee ſee in him) and our companions as much as our ſelues: for that wee ſee them as much loued of God as our ſelues: and that alſo for the ſame, for which wee are loued. Whereof enſueth that our ioy ſhall bee without meaſure: both for that wee ſhall haue a particular ioy for every thing we loue in God

Hug. lib. 4. de anima. cap. 15. Knowledge Hal. 35.

Loue. The greatneſſe of ioie in heaven.

(which are infinite) and also for that we shall reioice at the felicitie of euery one of our companions as much as at our owne, and by this meanes we shall haue so manie distinct felicities, as wee shall haue distinct companions in our felicity, which beeing without number, it is no maruell though Christ saide: *Goe into the ioy of the Lorde*: And not, Let the Lordes ioy enter into thee: for that no one heart created can conceiue the full and greatenesse of this ioy. Hereof it followeth lastly, that wee shall praise God without ende or wearinesse, with all our heart, with all our strength, with all our powers, with all our partes: accordinge as the Scripture saith: *Happie are they that liue in thy house, O Lord, for they shall praise thee eternally without end.*

Mat. 25.

Psal. 83.

13 Of this most blessed vision of God the holie father S. Austen writeth thus: *Happy are the cleane of heart, for they shall see God* (saith our Sauiour;) then is there a vision of God (deare brethren) which maketh vs happy: a vision, I say, which neither eie hath seene in this woorlde, nor eare hath heard, nor heart conceiued. A vision that passeth all the beauty of earthly thinges, of golde, of siluer, of woods, of fields, of sea, of aire, of Sun, of Moone, of starrs, of Angels: for that all these

Tra. 4. in ep. Ioh.

Mat. 5.

theſe thinges haue their beauty from thence. *We ſhall ſee him face to face* (ſaith the Apoſtle) *And knowe him as wee are knowen.* We ſhall know the power of the father, wee ſhall knowe the wiſedome of the Son, we ſhall knowe the goodnes of the holy ghoſt, we ſhall know the inuiſible nature of the moſt bleſſed Trinitie. And this ſeeing of the face of God, is the ioie of Angels, and all Saints in Heauen. This is the rewarde of life euerlaſting: this is the glorie of bleſſed ſpirits, their euerlaſting pleaſure: their crowne of honour: their gaine of felicitie: their rich reſt: their beautifull pallace: their inwarde and outwarde ioie: their Diuine paradiſe: their heauenlie Ieruſalem; their felicitie of life; their fulneſſe of bliſſe, their eternall ioie, their peace of God that paſſeth all vnderſtanding. This ſighte of GOD, is that ful beatitude, the totall glorification of man, to ſee him, I ſaie, that made both heauen and earth, to ſee him that made thee, that redeemed thee, that glorified thee. For in ſeeing him, thou ſhalt poſſeſſe him: in poſſeſſing him, thou ſhalt loue him: in louing him, thou ſhal praiſe him. For hee is the inheritance of his people: hee is the poſſeſſion of their felicitie: he is the reward of their

1. Cor. 3. Aug. cap. 36. ſoliloq. 1. Cor. 13.

Pſal. 40.

their expectation. *I vvill bee thy great rewarde* (saith he to Abraham.) O Lorde thou art great and therefore no maruell if thou be a great rewarde. The sight and fruition of thee therefore is all our hire, all our rewarde, all our ioie and felicitie, that wee expect: seeing thou hast saide: that *this is life euerlasting, to see and knowe thee our true God, and Jesus Christ whom thou hast sent.*

Gen. 15.

Iohn. 17.

14 Hauing nowe declared the two generall partes of heauenlie felicity, the one appertaining to our soule, the other to our bodie: it is not harde to esteeme, vvhat excesse of ioyes both of them ioyned togither shall vvoorke at that happy day of our glorification. O ioie aboue all ioies, passing all ioie: and without which there is no ioie, vvhen shall I enter into thee (saieth Saint Augustine) vvhen shall I enioy thee, to see my God that dwelleth in thee? O euerlasting kingdome. O kingdome of all eternities: O light without end: O peace of GOD that passeth all vnderstanding, in which the soules of Saints doe rest with thee: *And everlasting ioy is vppon their heades, they possesse ioy and exultation: and all paine and sorrowe is fled from them!* O hovve glorious a kingdome is thine (O Lorde) vvherein all

Ca. 36. soliloquiorum.

Phil. 4.

Esai. 51.

Esai. 35.

Saintes

Saintes doe raigne with thee, *Adorned vvith lighte, as vvith apparell: and hauing crownes of precious ſtones on their heades!* O kingdome of euerlaſting bliſſe, vvhere thou, O Lorde, the hope of al Saints art, and the diademe of their perpetuall glorie, reioycing them on every ſide, with thy bleſſed ſight! In this kingdome of thine, there is infinite ioie and mirth without ſadneſſe, health, without ſorrowe: life, vvithout labor: light, without darckeneſſe: felicity without abatement; all goodneſſe, without any euill. Where youth floriſheth, that neuer vvaxeth olde: life, that knoweth no ende: beautie, that neuer fadeth: loue, that neuer cooleth: health, that neuer diminiſheth: ioie, that neuer ceaſeth. Where ſorrowe is neuer felt, complaint is neuer heard: matter of ſadneſſe is neuer ſeene: nor euill ſucceſſe is euer feared. For that they poſſeſſe thee, O Lorde, vvhich art the perfection of their felicitie. Pſal. 103. Pſal. 10.

15 If wee woulde enter into theſe conſiderations, as this holy man, & other his like did: no doubt but wee ſhould more bee enflamed vvith that loue of this felicity, prepared for vs, than wee are, and conſequentlie ſhoulde ſtriue more to gaine it, than we doe, And to the end thou A comfortable conſideration

thou maiest conceiue some more feeling in the matter (gentle Reader) consider a little with mee, what a ioyfull daie shall it bee at thy house, vvhen hauing liued in the feare of God, and atchieued in his seruice the ende of thy peregrination, thou shalt come, by the meanes of death, to passe from miserie and labor, to immortalitie: and in that passage (when other men begin to feare) thou shalt lift vppe thy heade in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tell mee, vvhat a daie shall that be when thy soule stepping out of prison, and conducted to the tabernacle of Heauen, shall bee receiued there, with the honorable companies, and troupes of that place? With all those blessed spirites mentioned in Scripture, as principalities, powers, vertues, dominions, thrones, Angels, Archangels, Cherubins, and Seraphins: also vvith the holie Apostles and Disciples of Christ, Patriarches, Prophetes, Martyrs, Innocents, Confessors, & Saints of God? All which shall triumph nowe at thy coronation and glorification. What ioie vvill thy soule receiue in that daie, when she shall be presented, in the presence of al those states, before the seate & maiestie of

Luc. 21.

Ephes. 1. Colos. 1. 1. Thes. 1. Isa. 6. Luc. 15.

of the blessed Trinity * with recitall and declaration of the good workes and trauailes suffered for the loue & seruice of God? When there shall be laid downe in that honorable consistorie, all thy vertuous deedes, al the labours that thou hast taken in thy calling: all thy almes, all thy praier: all thy fasting: all thy innocency of life: all thy patience in iniuries: all thy constancy in aduersities: all thy temperaunce in meats: all thy vertues of thy whole life? When all, I say, shall bee recounted there, all commended, all rewarded: shalt thou not see now, the valure and profite of a vertuous life? Shalt thou not confesse, that gainful and honourable is the seruice of God? Shalt thou not bee glad and blesse the houre wherein thou first resolued thy selfe to leaue the seruice of the worlde, to serue God? shalt thou not thinke thy selfe beholding to him or her that perswaded thee to it? yes verily.

B

* This must needes bee warilie take otherwise, with the cõfort that is sought thereby, there may be danger of error also.

16 But yet more than this, when as beeing so neere thy passage heere, thou shalt consider into what a port and hauen of security thou art come, and shalt looke backe vpon the daungers, which thou hast passed, and wherein other men are yet in hazarde: thy cause of ioy shall greatly be increased. For thou shalt see

The ioy of securitie.

cui-

euidently how infinite times thou were to periſh in that iourney, if God hadde not helde his ſpec all hande ouer thee. Thou ſhalt ſee the daungers wherein other men are, the death and damnation whereunto many of thy friends and acquaintaunce haue fallen, the eternal paines of hell incurred by manie that vſed to laugh and bee merry with thee in the worlde. All which ſhal augment the felicitie of this thy bleſſed eſtate. And nowe for thy ſelfe thou maieſt bee ſecure, thou art out of all daunger for euer and euer. There is no more neede
Ioſ.1.12. now of feare, of watch, of labour, or of care. Thou maieſt lay downe al armor now, better than the children of Iſraell might haue done when they had gotten the lande of promiſe. For there is no more enemye to aſſaile thee, there is
Gen.3. no more wily ſerpent to beguile thee, all
Sap.17. is peace, all is reſt, all is ioy, all is ſecu-
1.Cor.9. ritie. Good S. Paul hath no more neede nowe to labour in the miniſterie of the woorde, neither yet to faſt, to watch, or
Ierom.ep. to puniſh his body. Good olde Ierome
23.ad Euſt. may nowe ceaſe to afflict himſelfe both night and daie for the conqueringe of his ſpirituall enemie. The onelye exApoc.19. erciſe muſt bee nowe to reioyce, to triumph, to ſing *Hallelujas*, to the Lambe which

vvhich hath brought thee to this felicitie, and vvill keepe thee in the same, worlde without end. What a comfort will it bee to see that Lambe sitting on his seate of state? If the wisemen of the East, came so farre off and so reioyced to see him in the manger: what vvil it bee to see him sitting in his glorie? If Sainte Iohn Baptiste did leape at his presence in his mothers bellie: vvhat shall his presence doe in this his royall and eternall kingdome? It passeth all other glorie that Saintes haue in heauen (saieth Saint Austen) to bee admitted into the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnesse of his maiestie. And if we were to suffer tormentes euerie daie, yea to tolerate the verie paines of hell for a time, thereby to gaine the sighte of Christ, and to bee ioyned in glorie to the number of his Saintes: it were nothing in respecte of the rewarde. O that wee made such accounte of this matter, as this holie and learned man did: vvee woulde not liue as vvee doe, nor leese the same for such trifles as most men doe.

Mat. 2.

Luk. 1.

Serm. 3. 7. de sanctis.

17 But to goe forwarde yet further in this consideration: imagine besides all

Meeting with our

Friendes in heaven.

B

*There bee diverse of this minde: but seeing that the knowledge of father, & mother, & such like is earthlye knowledge, & al earthly knowledge shal be abolished: I see not how it may be warranted that wee shall then haue remembrance or knowledge of any such, saving only as they are members of one body, & not as our father, kinsman, or friende.

a Cyp. li. de mortalitate.

b 2. Tim. 4.

all this, what a ioie it shall be vnto thy soule at that daie, to meete with all her godly friends in heauen, vvith * father, vvith mother, vvith brothers, with sisters, vvith wife, with husband, with master, vvith Scholers, vvith neighbours, with familiars, with kindred, with acquaintaunce: the welcomes, the mirth, the sweete imbracementes that shall bee there, the ioie whereof (as a noteth vvell Saint Cyprian) shal be vnspeakeable. Ad to this, the daily feasting and inestimable triumph vvhich shall bee there at the arriuall of newe brethren and sisters comming thither from iime to time, vvith the spoiles of their enemies, conquered and vanquished in this world. O vvhat comfortable sighte vvill it bee to see those seates of Angels fallen, filled vppe againe vvith men and vveomen from daie to daie! To see the crownes of glorye sette vppon their heades: and that in varietye, accordinge to the variety of their conquestes. One b for martyrdome of confession, against the persecutor; another for the chastitie, against the flesh: another for pouertie of humilitie, against the woorlde: another for manie conquestes together against the Diuell. There the glorious com-

pany

panie of Apoſtles (ſaieth holye Cyprian) there the number of reioycing Prophetes, there the innumerable multitude of Martyrs ſhall receiue the crownes of their deathes and ſufferinges. There triumphing Virgins, which haue ouercome concupiſcence, with the ſtrength of continencie; there the good almers which haue liberallie fedde the poore, and (keeping Gods commaundementes) haue tranſferred their earthlye riches to the ſtorehouſe of heauen, ſhall receiue their due and peculiar rewarde. O howe ſhall vertue ſhewe her ſelfe at this daye? Howe ſhall good deedes contentheir dooers? And among all other ioyes, and contentations, this ſhall not bee the leaſt, to ſee the poore ſoules that come thither on the ſudden from the miſeries of this life, how they, I ſay, ſhall remaine aſtoniſhed, and as it were, beſides themſelues, at the ſudden mutation, and exceſſiue honour done vnto them. If a poore man that were out of his way, wandering alone vppon the mountaines in the midſt of a darcke and tempeſtuous night, far from companie, deſtitute of money, beaten with raine, terrified with thunder, ſtiffe with colde, wearied

Apoc. 2. 34.
Lib de mortalitate.

A compariſon

ried out with labour, almost famish-
ed with hunger and thirst, and neare
brought to despaire with multitude of
miseries, should vppon the sudden in
the twinkling of an eye, bee placed in
a goodly, large, and rich pallace, fur-
nished with all kinde of cleare lightes,
warme fires, sweet smels, dainty meates,
soft beddes, pleasaunt musicke, fine ap-
parell, and honourable companie, all
prepared for him, and attending his
comming, to serue him, to honour
him, and to annointe and crowne him
a king for euer: what would this poore
man doe? How would he looke? What
could hee say? Surelye I thinke hee
coulde say nothing, but rather woulde
weepe in silence for ioye, his hearte
beeing not able to containe the sud-
den and exceeding greatnesse there-
of.

18 Well then, so shall it be, and much
more with these twise happye soules,
that come to heauen. For neuer was
there cold shadow so pleasant in a hoat
burning sunny daie, nor the welspring
to the poore traueller in his greatest
thirst of the summer, nor the repose
of an easie bed to the wearied seruāt af-
ter his labour at night, as shall bee this
rest of heauē to an afflicted soule which

com-

commeth thither. O that we could conceiue this, that we coulde imprint this in our hearts (dear brother) would we follow vanities, as we doe? Would we neglect this matter as we doe? Surely our coldenesse in seeking after these ioyes doth proceede of the small opinion wee doe conceiue of them. For if we made such account and estimate of this iewell, as other marchauntes before vs (more skilfull and wiser than our selues) haue doone: wee woulde bidde for it as they did, or at least wise would not let it passe so negligently, which they sought after so carefully. The Apostle saieth of Christ himselfe, *Proposito sibi gaudio, sustinuit crucem*: He laying before his eies the ioyes of heauen, susteined the crosse. A greate estimation of the matter, which hee woulde buy at so deare a rate. But what counsell giueth he to other men about the same? Surelie none other, but to *Goe and sell all that euer they haue, to purchase this treasure*. Saint Paul of himselfe, what saith hee? Verily, that *Hee esteemed all the world as dung*, in respect of the purchasinge of this iewel. Saint Paules scholer Ignatius, what biddeth he? Hear his owne words: Fire, gallowes, beastes, breaking of my bones, quartering of my members, crushing

The greate account that saintes made of heaven.

Heb. 12.

Mat. 13.

Phil. 3.

Ierom. in catalogo.

ing of my bodye. all the tormentes of the Deuill together, let them come vpon mee, so I may enioy this treasure of heauen. Saint Augustine that learned Bisshoppe, what sayeth he? You haue nowe heard before, that he would bee content to suffer tormentes euerye day, yea the verye tormentes of hellit selfe, to gaine this ioy. Good Lorde, howe farre did these holy Saintes differ from vs? Howe contrarie were their iudgementes to ours in these matters? Who will nowe maruel of the wisedome of the woorlde, iudged folly by God, and of the wisedome of God, iudged folly by the woorlde? *O children of men,* (saieth the Prophet) *why doe yee loue vanitie and seeke after a lye?* Why doe you imbrace straw, and contemne golde? Strawe, I say, and most vile chaffe, and such as finallye will set your owne house on fire, and bee your ruine and eternall perdition.

Serm. 31. de sanctis.

1. Cor. 1. 2. & 3. Psal. 4.

Whereto a christian is borne by Baptisme. Ga 3. and 4. Eph. 1. & 5. Col. 3. Titus. 3.

19 But nowe to drawe towardes an ende in this matter (though there bee no ende in the thinge it selfe) let the Christian consider whereto hee is borne, and whereof hee is in possibilitie, if hee will. Hee is borne heire apparant to the kingdome of heauen, a kingdome without ende, a kingdome with-

without measure, a kingdome of blisse, the kingdome of God himselfe: hee is borne to be ioint heir vvith Iesus Christ the Sonne of God, to raigne with him: to triumph vvith him: to sit in iudgemente of maiestie with him: to iudge the verie Angels of heauen vvith him. What more glorie can bee thought vpon, except it were to become God himselfe? All the ioies, all the riches, all the glorie that heauen containeth, shall be poured out vppon him. And to make his honour yet more, the glorious Lambe that sitteth on the throne of Maiesty, vvith his eies like fire, his feete like burning copper, and all his face more shining than precious stones, from whose seate there proceedeth thunder and lightening vvithout ende: and at whose feete the foure and twenty elders laie downe their crownes: this Lambe, I saie, shall rise and honour him with his owne seruice. Who wil not esteeme of this royall inheritance? Especially seeing that nowe we haue so good opportunitie to the obteining thereof, by the benefite of our redemption, and grace purchased to vs therein.

Rom. 8. Iac. 2. Heb. 9. 1 Pet. 1. 3. 2 Pet. 1. 4. Apoc. 21. Mat. 9. Luke 22. 1 Cor. 6. Apoc. 1. & 21. Luke 12.

20 Tell me now, gentle reader, why vvilt thou not accepte of this his offer? Why wilte thou not accounte of this his

Apoc. 3.

his kingdeme? why wilt thou not buy this glorie of him for so little a labour as he requireth? *Suadeo tibi emere à me aurum ignitum, probatum, vt locuples fias,* saieth Christ. I counsell thee to buy pure and tried golde of me, to the end thou maiest be rich. Why wilt thou not followe this counsell, deare brother, especiallie of a rich Merchante that meaneth not to deceiue thee? Nothinge grieueth this our Sauiour more, than that men will seeke with such paines to buy straw in Egypt, whereas he would sell them fine golde at a lower price: and that they will purchase puddle water, with more labour than hee woulde require for tenne times as much price, liquor out of the verie fountaine it selfe. There is not the wickedst man in the vvorlde, but taketh more trauel in the gaining of hell, as after shall bee shewed, than the most painefull seruaunte of God in obteining of heauen.

Apoc.3.

Exod.2.

Ierem.2.

Apo.2.1.

The vanitie of worldly men.

21 Followe thou not their folly then deare brother, for thou shalt see them suffer grieuouslie for it one daie, vvhen thy heart shall be full glad thou haste no part among them. Let them go nowe and bestow their time in vanitie, in pleasures, in delightes of the world. Let them

them goe nowe and beſtowe their time in vanity, in pleaſures, in delightes of the worlde. Let them builde pallaces, purchaſe dignities, adde peeces and patches of grounde togither: Let them hunte after honoures, and build Caſtles in the aire: the daie wil come, if thou beleeue Chriſt himſelfe, wherein thou ſhalt haue ſmall cauſe to enuie their felicitie. If they talke baſelie of the glorie and riches of Saintes in heauen, not eſteeming them indeede, in reſpecte of their owne, or contemning them, for that carnall pleaſures are not reckoned therein, make little account of their woordes, for that *The ſenſuall manne vnderſtandeth not the thinges vvhich are of God.* If horſes were promiſed by their maſters a good banquet, they could imagin nothing elſe but prouender and vvater, to bee their beſt cheere, for that they haue no knowledge of daintie diſhes: ſo theſe men accuſtomed to the puddle of their fleſhlie pleaſures, can mount with their minde no higher than the ſame. But I haue ſhewed thee before (gentle Reader) ſome waies and conſiderations to cõceiue greater matters, albeit as I haue aduertiſed thee often, wee muſt confeſſe ſtill with S. Paul, that no humane hearte

Luke 6. Luke 12. Mat. 16. 1. Cor. 2. Ep. Iud. A ſimilitude 1. Cor. 2. 1. Cor. 13.

can conceiue the least part thereof: for which cause also it is not vnlike, that S. Paul himselfe was forbidden to vtter the thinges which he had seene and hard, in his miraculous assumptiō vnto the third heauen.

1. Cor 6. Phil. 3. 2. Ti. 2. Titus. 6. Heb. 12. Mat. 7. 19. 25.

22 To conclude then, this game and goale is set vp for them that will run, as Saint Paul noteth: and no man is crowned in this glorie, but such onely, as wil fight, as the same Apostle teacheth. *It is not euerie one that saith to Christ, Lord, Lord, that shall enter into the kingdome of heauen, but they onelye vvhich doe the will of Christ his father in heauen.* Though this kingdome of Christ be set out to al, yet euery man shal not come to raigne with Christ but such onelie as shall bee content to suffer with Christ. Thou art therefore to sit downe and consider according to thy Sauiours counsell, what thou wilt doe, whether thou haue so much spirituall money, as is sufficient to builde this towre, and make this warre or not: that is, whether thou haue so much goodwill and holie manhoode in thee, as to bestowe the paines of suffering with Christ, if it bee rather to be called paines than pleasure, that so thou maiest raigne with him in his kingdome. This is the question, this is the verie

Rom. 8. Mat. 11. Mat. 7. and 19. Ioh. 14. Luc. 11.

whole

whole issue of the matter, and hitherto hath appertained vvhatsoeuer hath beene spoken in this booke before, eyther of the particular ende or of the maiesty, bountie, and iustice of God, and of the account hee will demaunde of thee: also of the punishment or rewarde laide vp for thee. Al this, I say, was ment by me to this only end, that thou measuring the one part and the other, shouldst finallie resolue what thou wouldst doe, not to passe over thy time in careless negligence, as many doe, never spying their owne error, vntill it be too late to amende it.

23 For the loue of GOD then (deare brother) and for the loue thou beares to thine owne soule, shake of this dangerous securitie: which flesh and bloud is woont to lull men in, and make some earnest resolution: For looking to thy soule for the life to come. Remember often that worthy sentence: *Hoc momentum vnde pendet æternitas*: This life is a moment of time, whereof all eternitie of life or death to come dependeth. If it be a moment, and a moment of so great importaunce: how is it passed ouer by worldly men, with so litele care as it is. A saying to be remembred.

24 I might haue alleadged here infinit

other reasons and considerations to mooue men vnto this resolution, where-of I haue talked: and surely no measure of volume vvere sufficient to containe so much as might be said in this matter. For that all the creatures vnder heaue, yea and in heauen it selfe, as also in hell: all (I say) from the first to the last, are argumentes and perswasions vnto this point: all are bookes and sermons, all doe preach & cry (some by their punishment: some by their glorie: some by their beauty: and all by their creation) that wee ought without delay to make this resolution: and that all is vanitye: all is follie: all is iniquitie: all is miserie: besides the onely seruice of our maker and redeemer. But yet notvvithstanding (as I haue said) I thought good onely to choose out these few considerations before laide downe, as chiefe and principall among the rest, to woorke in any true Christian heart. And if these cannot enter with thee (good reader) little hope is there that any other would doe thee good. Wherefore here I ende this first part, reseruing a few thinges to be said in the secõd for remouing of som impediments, which our spiritual aduersary is wõt to cast against this good work as against the first step to our saluation.

Our

Our Lord God and sauiour Iesus Christ, which was content to pay his own bloud for the purchasing of this notable inheritance vnto vs, giue vs thy holy grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

The ende of the first part.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impedimentes that let men from this resolution: and first, if the difficultie or hardenes, which seemeth to many to be in vertuous life.

NOTwithstanding all the reasons and considerations before set downe, for inducing men to this necessarie resolution of seruing God there want not manie Christians abroade in the woorlde, whose heartes either intangled with the pleasures of this life, or giuen ouer by God to a reprobate sense, doe Ep Iud. Rom. 1.

yeelde no whit at all to this battery, that hath beene made, but shewing themselues more hard than adamant, doe not only resist and contemne, but also doe seeke excuses for their sloth and wickednesse, and doe alleadge reasons to their owne perdition. Reasons I call them according to the common phrase: though indeede there bee no one thing more against reason, than that a man shoulde become enemy to his owne soule, as the Scripture affirmeth obstinate sinners to be. But yet, as I say, they haue their excuses: and the first and principall of all is, that vertuous life is painefull and hard, & therefore they cannot endure to follow the same: especially such as haue bin brought vp delicately, & neuer were acquainted with such asperitye as (they say) we require at their hands. And this is a great, large, and vniuersal impedimẽt, which staieth infinit men from imbracing the meanes of their conversion, for which cause it is fully to be answered in this place.

Prouerb 18. and 20. Psal. 104. Iob. 12.

Lide compunct. cordis.

2 First then supposing that the waye of vertue were so harde indeede, as the enemy maketh it seeme: yet might I well say with S. Chrysostome, that seeing the reward is so great and infinite as we haue declared: no labour should seeme great

great for obtayning of the same. Againe, I might say with holie Saint Augustine, That seeing we take daily so great paine in this worlde, for auoiding of small inconueniences, as of sickenesse, imprisonmentes, losse of goods, and the like, what paines should we refuse for auoiding the eternitie of hell fire set downe before? The first of these considerations Saint Paul vseth, when he saide, *The sufferinges of this life are not worthy of the glory which shall be reuealed in the next.* The second Saint Peter vsed, when he saide: *Seeing the heauens must bee dissolued, and Christ come to iudgement, to restore to euery man according to his workes: what maner of men ought wee to bee, in holy conuersation?* As who would saie: No labour, no paines, no trauell oughte to seeme harde or greate vnto vs, to the ende wee mighte auoide the terror of that day. S. Austen asketh this question, what we thinke the rich glutton in hell woulde doe, if hee were nowe in this life againe? Woulde hee take paines or no? Woulde he not bestir himselfe rather than turne into that place of torment againe? I might ad to this the infinite paines that Christ tooke for vs, the infinite benefites hee hath bestowed vppon vs, the infinite sinnes we haue committed against him,

Hom. 16. ex So.

Rom. 8.

1. Pet. 3.

Luc. 16.

the infinite exãples of Saints that haue trodden this path before vs: in respect of al which we ought to make no bons at so little paines & labour, if it were true that Gods seruice were so trauelsome as many doe esteeme it.

The way of vertue is hard. Mat. 2.

3 But now in very deede the matter is nothing so, and this is but a subtile deceipte of the enemie for our discouragement. The testimonie of Christ himselfe is cleare in this point: *Iugum meum suaue est, & onus meum leue*: My yoke is sweet, and my burden light. And the dearely beloued disciple Saint Iohn, who had best cause to knowe his Maisters secretes heerein, saith plainly: *Mandata eius grauia non sunt*: His commandementes are not grieuous. What is the cause then, why so many men do conceiue such a difficultie in this matter? Surelie one cause is, beside the subtiltie of the diuell, vvhich is the chiefest, for that men feele the disease of concupiscence in their body, but doe not consider the strength of the medicine giuen vs against the same. They cry with Saint Paul, that *They finde a lavve in their members repugning to the lavve of their minde*, vvhich is the rebellion of concupiscence lefte in our flesh by originall sinne, but they confesse not, or cõsider

1. Iohn. 5.

The cause of difficulty.

2. Cor. 12.

sider not with the same S. Paul, *That the grace of God by Iesus Christ shal deliuer them from the same:* They remember not the comfortable sayinge of Christ to Sainte Paul, in his greatest temptations: *Sufficit tibi gratia mea:* My grace is sufficient to strengthen thee against them all. These men doe as Helizeus his disciple did, who casting his eies onely vpon his enemies, that is, vpon the huge armie of the Syrians, ready to assault him, thought himselfe lost, and vnpossible to stand in their sight, vntill by the prayers of the holy Prophet, he was permitted from God to see the Angels that stoode there present to fight on his side, and then he well perceiued that his part was the stronger. Ibidem. 4. Reg. 6.

4 So these men beholding onelye our miseries and infirmities of nature, vvhereby daylie temptations doe rise against vs: doe account the battaile painfull, and the victorie vnpossible, hauing not tasted indeede, nor euer prooued (thorowe their owne negligence) the manifold helpes of grace, and spirituall succours, which God alwaies sendeth to them who are content (for his sake) to take this conflict in hande. Saint Paul had well tasted that aide, vvhich hauing reckoned vp all the hardest mat- The force of grace for the easing of vertuous life.

Rom.8. Phil 4. ters that could bee added: *Sed in his omnibus superamus, propter eum qui dilexit nos:* But wee ouercome in all these combates, by his assistance that loueth vs. And then falleth hee to that woonderfull protestation, that neither death, nor life, nor Angels, nor the like should seperate him: and all this vppon the confidence of spirituall aide from Christ, vvhereby hee sticketh not to auouch, *That hee could doe all thinges.* David also had prooued the force of this assistaunce who saide, *I did runne the way of thy commandements, when thou diddest inlarge my heart:* This inlargement of hart was by spirituall consolation of internall vnction, wherein the heart drawen together by anguish, is opened and inlarged, when grace is poured in, euen as a drie purse is softened and inlarged by annointing it with oile. VVhich grace being present, Dauid saide, he did not onelie walke the way of Gods commandementes easily, but that he ran them euen as a drie cart wheele, which crieth and complaineth vnder a small burden, beeing drye, runneth merely without noise, when a little oile is put into it. VVhich thinge aptlie expresseth our state and condition; vvho vvithout GODS helpe are able to doe nothing,

Psalm.118

but

but vvith the aide thereof, are able to doe vvhatsoeuer hee nowe requireth of vs.

5 And surelie I would aske these men that imagine the way of gods law to bee so harde and full of difficultie, howe the Prophete could saie: *I haue taken pleasure (O Lorde) in the vvaie of thy commaundementes, as in all the riches of the vvoorlde.* Psal. 118. Psal. 18. And in another place: *That they vvere more pleasaunte and to bee desired, than golde, or precious stones, and more sweeter than honey, or the honey combe.* By vvhich vvoordes hee yeeldeth to vertuous life, not onelie due estimation aboue all treasures in the vvoorlde: but also pleasure, delight, and sweetenesse: thereby to confounde all those that abandon and forsake the same, vppon idle, pretended, and fained difficulties. And if Dauid coulde saie thus much in the old Lawe: howe much more iustlie maie we saie so nowe in the newe, when grace is giuen more abundantlie, as the scripture saith? Iohn. 1. Rom. 5. Heb. 6. And thou poore Christian which deceiuest thy selfe with this imagination, tell me, why came Christ into this worlde? Why laboured he, and why tooke hee so much paines here? Why shed hee his bloud? Why praied he to his father so often for thee? Why appointed he the sacra-

sacramentes as conduites of grace? Why sent hee the holie ghost into the worlde? What signifieth the worde *gospell* or *good tidings*? What meane ih the word *grace* and mercy brought with him? What im-
Mat. 1. porteth the comfortable name of Iesus? Is not al this to deliuer vs from sin? From sinne past (I saie) by his onely death: From sinne to come, by the same death, and by the assistaunce of his holie grace, bestowed on vs more aboundantly than before, by all these meanes? Was not this one of the principall effectes of Christ his comming, as the Prophet no-
Esai. 42. ted: *That craggie waies shoulde be made*
Esai. 11. *straight, and harde vvaies plaine*? Was
& vide Ier. not this the cause vvhy hee indued his
ibid. Church with so many giftes of the ho-
Amb. lib. 2. lie ghost, and vvith diuerse special gra-
desp. S c. ces, to make the yoke of his seruice
20. sweete: the exercise of good life, easie:
Mat. 5. the walking in his commaundementes,
Luc 6. pleasaunt: in such sorte, as men might
Act. 4. nowe sing in tribulations: haue con-
2. Cor. 4. fidence in perilles: securitie in afflictions: and assuraunce of victorie in all tempta-
Esa. 20. tions? Is not this the beginning, middle, and ende of the Gospell? Were not these the promises of the Prophets: the tidinges of the Euangelistes: the preachings of the Apostles; the doctrine,

ctrine, beleefe, and practise of all Saints? And finally, is not this *Verbum abbreuiatum*: The woorde of God abbreuiated: vvherein doeth consist all the riches and treasures of Christianitie?

6 And this grace is of such efficacie and force in the soule, where it entreth, that it altereth the whole state thereof making those thinges cleere, vvhich were obscure before: those things easie, which were harde and difficulte before. And for this cause also it is saide in the Scripture, to make a newe spirit, and a new heart. As where Ezechiell talking of this matter, saith in the person of God, *I will giue vnto them a newe heart, and will put a newe spirit in their bowels, that they maie vvalke in their preceptes, and keep my commaundementes*. Can anie thing in the worlde bee spoken more plainely? Now for mortifying and conquering of our passions, vvhich by rebellion doe make the vvaie of Gods commaundementes vnpleasaunt, Saint Paul testifieth cleerely, that aboundant grace is giuen to vs also by the death of Christ to doe the same: for he saieth, *This wee knowe that our olde man is crucified also to the ende that the body of sinne may be destroied, and wee serue no more vnto sinne*. By the olde

Of the force of grace.

Ezech. 11. and 3.

Rom. 6.

olde man, and the bodie of sinne, Saint Paule vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroied by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice, in some good measure resist and conquere this appetite, beeing freed so much as we are from the seruitude of sinne. And this is that noble and entire victorie, in this worlde begun, and to be finished in the worlde to come, vvhich God promised so long ago to euery Christian soule by the meanes of Christ, when he saide: Be not affraide, for I am with thee; step not aside, for I thy God haue strengthned thee, and haue assisted thee: & the right hande of my iust man, hath taken thy defence. Beholde all that fight against thee, shal be confounded, and put to shame: thou shalt seeke thy rebels, and shalt not finde them: they shall be as though they were not, for that I am thy Lord and God.

So proueth S. Aug lib. 2. de pec. mer. cap. 6.

Esai 41

7 Lo, heere a full victorie promised vppon our rebels, by the helpe of the right hande of Gods iust man, that is, vppon our disordinate passions, by the aide of grace from Iesus Christ. And albeit these rebels are not heere promised to be taken cleane awaie, but onelie

to

to bee conquered and confounded: yet is it saide: *That they shall bee as though they were not.* Whereby is signified that they shall not hinder vs of our saluation, but rather aduaunce and further the same. For as wilde beastes, which of nature are fierce, and woulde rather hurte, than profite mankinde: beinge mastered and tamed, become verye commodious and necessarie for our vses: so these rebellious passions of ours, which of themselues would vterlie ouerthrowe vs, beeing once subdued and mortified by the grace of God, doe stande in singular steede to the practise and exercise of all kinde of vertues: as * choler or anger to the enkindling of zeale: hatred to the pursuing of sinne: and hautie minde, to the reiecting of the worldes loue, to the imbracing of all greate and heroicall attemptes, in consideration of the benefites receiued from God. Besides this, the verie conflict and combate it selfe, in subduing these passions, is left vnto vs for our great good, that is, for our patience, humilitie, and victorie in this life: and for our glory, and crowne in the life to come; as Saint Paul affirmeth of himselfe, and confirmed to all others, by his example.

A similitude

The vse of passions moderated.

B

*A speciall Point to be considered, for the ratifiyng of one point of Philosophie which is, that the soule doeth follow the temperature of the body And this they holde, for that by experience it is com-

8 Now

monly seene, that the disposition of men is such, as the nature of their complexion doth seeme to import. For commonlie those that are sanguine, are pleasant; those that are flegmaticke, slow; those that are cholericke, earnest; & those that are malencholicke, solitarie: and such like. And yet the trueth is, that the soule doeth not followe, but rather doth vse such temperature as the body hath, and that very well, and to good vse, if the soule be good: but otherwise abuseth it ill. For the complexions are indifferent, neither good nor ill of themselues: but as they are vsed. But because that most mens soules are ill (as wee are all by originall corruption) therefore doe most men abuse their complexions to ill: as bloud, to wantonnesse: fleame: to sloth: choler to anger: and melancholie, to secret practises of deceit, or naughtinesse. Whereas notwithstanding those soules that are good, doe vse them well: as bloud to be valiant, & cheerefull in goodnesse: fleame to moderate their affections with sobrietie, choler to be earnest in the glorie of God: and melancholie, to study and contemplation. Which point notwithstanding might easily be pardoned to philosophers that holde manie thinges else as wrong as it, but that this one point of error with them, is the cause of some others besides in weighty matters. For out of this haue some of our Diuines taken their opinion that the foundatiō of sinne is originally in the bodie, and from it deriued to the soule, and were the rather induced to thinke that the blessed Virgine was herselfe also conceined without sinne, for that otherwise they did not so plainlie see, howe Christ taking flesh of her, should haue the same of himselfe without staine of sinne. And of themselues there be that haue doubted of the immortalitie of the soule, for that supposing the soule to hang vpon the temperature of the bodie they did not see how it could be immortall, when as the temperature and bodie it selfe are knowen to be mortall.

Pro. 26. 8 Now then let the slothfull christian go *Put his handes vnder his girdle*, as the Scripture saith; and say, *There is a Lion in*

Pro. 20. *the way, and a Lioness in the path readie to deuoure*

deuour him, that hee dare not go forth of the doores. Let him say, *It is cold, and therefore hee dareth not goe to plow.* Let him saie, *It is vneasie to labour, and therfore he cannot purge his vineyearde of nettles and thistles nor builde anie vvall about the same.* That is, let him saie his passions are stronge, and therefore hee cannot conquer them: his bodie is delicate, and therefore hee dare not put it to trauell; the vvaie of vertuous life is hearde and vneasie, and therefore hee cannot applie himselfe thereunto. Let him saie all this and much more, vvhich idle and slothfull Christians doe vse to bring for their excuse: let them alleadge it (I say) as much and as often as he will, it is but an excuse, and a false excuse, and an excuse most dishonourable and detractorie to the force of Christ his grace purchased vs by his bitter passion, that now his yoke shoulde be vnpleasaunte, seeing hee had made it sweete: that nowe his burden shoulde bee heauie, seeing hee hath made it light, that nowe his commaundementes should be grieuous, seeing the holy Ghost affirmeth the contrary, that nowe we should be in seruitude of our passions, seeing hee hath by his grace deliuered vs, & made vs free *If God bee vvith vs, who will be against vs?* (saith

Pro.24.

Mat.11.
1.Iohn.5.
Iohn.8.
Rom.7.

Rom.8.

(ſaieth the Apoſtle) *God is my helper and*
Pſal. 26. 27. *my defender*, ſaieth holie Dauid, *vvhome ſhall I feare, or at whome ſhall I tremble? If*
Pſal. 22. *vvhole armies ſhould riſe againſt me: yet will I alvvaies hope to haue the victorie.* And what is the reaſon? *For that thou art with mee, O Lorde, thou fighteſt on my ſide: thou aſſiſteſt me vvith thy grace, by help whereof I ſhall haue the victorie:* though all the ſquadrons of my enemies, that is, of the fleſh, the woorlde, and the Diuell, ſhould riſe againſt me at once: and I ſhal not onelie haue the victory; but alſo ſhall haue it eaſilie, and with pleaſure and delight. For ſo much ſignifieth S. Iohn, in that hauing ſaide that the commaundementes of Chriſt are not grieuous, hee infereth preſently, as the cauſe thereof, *Quoniam omne quod natum eſt ex Deo, vincit mundum*: For that
1. Iohn. 5. all which is borne of God, conquereth the woorlde. That is, this grace and heauenlie aſſiſtance ſent vs from God, doth both conquere the world, with al difficulties, and temptations thereof: and alſo maketh the commaundementes of God eaſie, and vertuous life moſt pleaſant & ſweete.

9 But it may bee you vvill ſaie, Chriſt himſelfe confeſſeth it to bee a yoke and a burden: howe then can it be ſo pleaſant

sant and easie as you marke it? I aunswere that Christ addeth, that it is a sweete yoke, & a light burden. Whereby your obiection is taken away: and also is signified further, that there is a burden which grieueth not the bearer, but rather helpeth and refresheth the same: as the burden of feathers vppon a birds backe beareth vp the birde, and is nothing at all grieuous vnto her. So also altough it bee a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasaunt then honye or honye combe, as saith the Prophete. And why so? Because wee draw therein with a sweete companion: we draw with Christ: that is, his grace at one ende, and our * endeuour at the other. And because when a greate oxe and a little doe drawe together, the waight lieth all vppon the greater oxe his necke, for that hee beareth vppe quite the yoke from the other: thereof it commeth, that we drawing in this yoke with Christ, which is greater than wee are, hee lighteneth vs of the whole burden, and onely requireth that we shoulde goe on with him comfortably, and not refuse to enter vnder the yoke with him, for that the paine shall bee his, and the pleasure ours. This hee signifi-

An obiectiō answered.

Psal. 118.

a We drawe with Christ.

B * The regenerate haue an indevor framed in them by grace, but otherwise the natural children of Adam haue nōe such of themselues but onely to evil.

Mat. 11. signifieth expresly, when he saith, *Come vnto me all that labour and are heauy laden, and I will refresh you*. Here you see that he moueth vs to this yoke, onelie thereby to refresh and disburden vs, to disburden vs (I say) of the heauy lodinges and yokes of this world: as from the burden of care, the burden of melancholie, the burden of enuy, hatred and malice, the burthen of pride, the burden of ambition, the burden of couetousnesse, the burden of wickednesse, and hell fire it selfe. From all these burdens and miserable yokes Christ would deliuer vs, by couering our neckes, only with his yoke and burden, so lightened and sweetened by his holye grace, as the bearing therof is not trauelsome, but most easie, pleasant, and comfortable, as hath bin shewed.

3 Loue maketh the waie pleasant.

10 Another cause why this yoke in so sweete, this burden so light, and this way of Gods commaundementes so pleasant to good men, is loue: loue I meane, towardes GOD, whose commaundementes they are. For euery man can tel, and hath experience in himselfe, what a strong passion the passion of loue is, and how it maketh easie the verie greatest paines that are in this world. What maketh the mother to take such paines

The force of loue.

in

in the bringing vp her childe, but only loue? What causeth the vvife to sit so attentiue at the bed side of her sicke husbande, but onely loue? What mooueth the beastes and birdes of the aire, to spare from their owne foode, and to indaunger their owne liues, for the feeding and defending of their litle ones, but onely the force of loue? S. Austen doeth prosecute this point at large by manie other examples: as of marchants that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euill weather for loue of game: of souldiers, that refuse no daunger of death for loue of the spoile. And he addeth in the ende, that if the loue of man can bee so great towardes creatures heere, as to make labour easie, and indeede to seeme no labour, but rather pleasure: how much more shall the loue of good men towards God make al their labour comfortable, which they take in his seruice?

Serm. 9. de verbis domini.

11 This extreame loue was the cause, why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also vvas the cause, why all the trauels and torments which manye Christians haue suffered for Christ, seemed nothing vnto them.

The loue of christ to his Saintes, and of his Saints to him.

Impri-

Imprisonmentes, torment, losse of honour, goods, and life, seemed trifles to diuerse seruantes of God, in respecte of this burning loue. This loue droue many Virgins, and tender children to offer themselues in time of persecution, for the loue of him which in the cause was persecuted. This loue caused holye Apolonia of Alexandria, being brought to the fire to bee burned for Christ, to slip out of the handes of such as led her, and ioyfully to runne into the fire, of her selfe. This loue mooued Ignatius the ancient martyr to say (beeing condemned to beasts, & fearing least they would refuse his body, as they had done of diuerse martyrs before) that he would not permit them so to do, but would provoke & stir them to come vpon him, & to take his life from him, by tearing his body in peeces.

Euseb. lib. 6 cap. 34.

Ierom. in ca tologo.

12 These are the effectes then of feruent loue, which maketh euen the thinges that are most difficulte & dreadfull of themselues, to appeare sweet & pleasaunt; and much more the lawes and commaundementes of God, which in themselues are most iust, reasonable, holy, and easie, *Da amantem* (saieth Saint Austen, speaking of this matter) *& sentit quod dico: Si autem frigido loquor,*

Psal. 6. & 18 Matt. 11. 1. Ioh. 5. Tra. 27. in Ioh.

resci

neſcit quid loquor: Giue mee a man that is in loue vvith GOD, and hee ſeeleth this to bee true vvhich I ſaie, but if I talke to a colde Chriſtian, hee vnderſtandeth not vvhat I ſay. And this is the cauſe vvhy Chriſt talking of the keeping of his commaundementes, repeateth ſo often this woorde loue, as the ſureſt cauſe of keeping the ſame, for wante whereof in the vvoorlde, the vvoorlde keepeth them not, as there hee ſheweth. *Iſ you loue mee, keepe my commaundementes*, ſaieth hee. And againe, *Hee that hath my commaundementes, and keepeth them; hee is hee that loueth mee*. Againe, *Hee vvhich loueth me: vvill keepe my commaundementes*. In which laſt vvordes it is to bee noted, that to the louer hee ſaieth, *His commaundement* in the * ſingular number, for that to ſuch an one all his commaundementes are but one commaundement, according to the ſaying of Saint Paule, *That loue is the fulneſſe of the Lavve*: For it comprehendeth all. But to him that loueth not, Chriſt ſaith, his commaundements, in the plurall number: ſignifying thereby, that they are both many, and heauie to him, for that hee vvanteth loue, which ſhoulde make them eaſie.

Ioh. 14.

Marke this obſeruation Rom. 13.

B

* But a little before hee vſeth the plural number in that caſe alſo. viz. Ioh 14. 15.

Which

Which S. Iohn also expresseth, when hee
1. Iohn. 5. saith: *This is the loue of God, when we keepe his commandementes, and his commaundementes are not heauie.* That is, they are not heauie to him which hath the loue of God: Otherwise no maruell though they be most heauy. For that euerie thing seemeth heauie, which wee doe against our liking. And so by this, gentle Reader, thou maiest gesse, whether the loue of God be in thee or no.

3 Peculiar light of vnderstãding.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this world. There followe diuerse others, to the ende that these negligent excusers maie see howe vniust and vntrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing: which in very deed is, indued with infinite priuiledges of comfort, aboue the life of vvicked men euen in this worlde. And the next after the former, is a certaine speciall and peculiar lighte of vnderstanding, pertaining to the iust, and called in Scripture, *Prudentia Sanctorum*: the vvisedome
Prov. 9. of Saintes: vvhich is nothing else, but a certaine sparkle of heauenly wisedome, bestowed by singular priuiledge vppon the vertuous in this life: whereby they receiue most comfortable light, and vnder-

derstanding in spirituall matters, especially touching their owne saluation, and thinges necessarie thereunto. Of which the Prophet Dauid meant, when he saide: *Notas mihi feciſti vias vitæ*: Thou haste made the vvaies of life knowen to me. Also when he saide of himselfe: *Super senes intellexi*: I haue vnderstood more then olde men. And againe in an other place: *Incerta & occulta sapientiæ tuæ manifestasti mihi*: Thou haste opened to mee the vnknowen and hidden secrets of thy wisedome. This is that light wherewith Saint Iohn saieth: that Christ lighteneth his seruauntes: as also that vnction of the holy Ghost, vvhich the same Apostle teacheth to bee giuen to the Godly, to instruct thē in al things behouefull for their saluation. In likewise this is that writing of Gods lawe in mens heartes, which hee promiseth by the Prophet Ieremy: as also the instruction of men immediatelie from God himselfe, promised by the Prophet Esay. And finallie, this is that soueraigne vnderstanding in the law, commandemēts and iustifications of God, which holy Dauid so much desired, & so ofte demāded in that most diuine Psalme, vvhich beginneth: *Blessed are the vnspotted in the vvay*: that is, in this life.

Psalm. 6. Psalm. 118. Psal. 50. Ioh. 1. 1. Iohn. 2. Ier. 31. Esa. 54. Psal. 118.

14 By this lighte of vnderſtanding and ſupernaturall knowledge and feeling from the holie Ghoſt, in ſpirituall thinges, the vertuous are greatly holpen in the way of righteouſnes, for that they are made able to diſcerne for their owne direction in matters that occur, accoteding to the ſaying of Saint Paule, 1.Cor.2. *Spiritualis omnia iudicat*: A ſpirituall man iudgeth of all thinges. *Animalis autem homo non percipit quæ ſunt ſpiritus Dei*: But the carnall man conceiueth not the thinges vvhich appertaine to the ſpirite of God. Doeth not this greatly diſcouer the priuiledge of a vertuous life? The ioy, comforte, and conſolation of the ſame: vvith the exceeding great miſerie of the contrary part? For if two ſhoulde walke together, the one blinde, and the other of perfect ſighte, which of them vvere like to bee wearie firſt? Whoſe iourney vvere like to be more painefull? Doth not a litle grounde wearie out a blinde man? Conſider then in in howe wearifome darckneſſe the wicked doe walke. Conſider whe- 1.Cor.2. ther they bee blinde or no. S. Paul ſaieth in the place before alleadged, that they cannot conceiue anie ſpirituall knoweledge: is not this a great darckeneſſe? Againe, the Prophet Elaie deſcribeth their

their state further, vven hee saith in the person of the wicked, *Wee haue groped like blinde men after the wals, and haue stumbled at midday, euen as if it had beene in darkenesse.* And in an other place the Scripture describeth the same yet more effectually, with the painefulnesse therof euen by the mouthes of the wicked themselues in these vvoordes. *The light of iustice hath not shined vnto vs, and the Sunne of vnderstanding hath not appeared vnto our eies: vvee are wearied out in the way of iniquitie and perdition &c, This is the talke of sinners in hell.* By vvhich vvoordes appeareth not onelye that vvicked men doe liue in great darknesse: but also that this darckenesse is most painefull vnto them: and consequentlye, that the contrarie light is a great easement to the waie of the vertuous. Esa 65. Sap. 5.

4 Internall consolatiõ.

15 An other principall matter, which maketh the waie of vertue easie & pleasaunt vnto them that walke therein, is a certayne hidden and secret consolation, which God poureth into the harts of them that serue him. I call it secret, for that it is known but of such onelye as haue felt it: for which cause Christ himselfe calleth it *Hidden manna, knowen onelye to them that receiue it.* And the Apoc. 2.

Pſal.30. Prophet ſaith of it: *Greate is the multitude of thy ſweeteneſſe, O Lorde, vvhich thou haſt hidden for them that feare thee.*
Pſal.67. And againe in another place: *Thou ſhalt laie aſide, O Lorde, a ſpeciall choſen raine or dewe for thine inheritaunce.* And another Prophet ſaith in the perſon of God, talking of the deuoute ſoule that ſerueth him. *I will leade her aſide into a wildernes.*
Oſe.2. *and there will I talke vnto her heart.* By all which wordes of *vvilderneſſe, ſeparating, choiſe, and hidden*, is ſignified that this is a ſecret priuiledge beſtowed onely vppon the vertuous, and that the carnall heartes of wicked menne haue no part or portion therein. But newe how greate and ineſtimable the ſweeteneſſe of this heauenlye conſolation is, no tongue of manne can expreſſe: but wee maie coniecture by theſe woordes
Pſal. 35. & 64. of Dauid, who talking of the celeſtiall wine, attributeth it to ſuch force, as to make all thoſe drunken that taſte of the ſame, that is, to take from them, all ſenſe and feeling of the terreſtriall matter, euen as Saint Peter hauing drunke a litle of it vpon the mount
Mat 17. Mar.9. Luc.9. Thabor, forgate himſelfe preſentlye, and talked as a manne diſtracted, of
Pſal.35. buildinge tabernacles there, and reſting in that place for euer. This is that

Torrent voluptatis, that sweete streame of pleasure, as the Prophet calleth it, which comming from the mountaines of heauen, watereth (by secret waies and passages) the hearts and spirites of the Godly, and maketh them drunken with the vnspeakeable ioy vvhich it bringeth with it. This is a litle tast in this life of the verie ioyes of heauen bestowed vppon good men, to comfort them withall, and to encourage them to goe forward. For as marchantes desirous to sell their warres, are content to let you see and handle, and sometimes also tast of the same, whereby to induce you to buy: so God almightye willinge (as it were) to sell vs the ioyes of heauen, is content to impart a certaine tast before hande to such as hee seeth are willing to buy: thereby to make them come off roundlie vvith the price, and not to sticke in paying so much, and more, as hee requireth. This is that exceeding ioye and iubily in the hearts of iust men, which the Prophet meaneth, when hee saith: *The voice of exultation and salvation is in the tabernacles of the iust*. And againe, *Blessed is that people that knoweth iubilation*: that is, that hath experienced this extreame ioye and pleasure of internall consolation.

Esai.29.

A similitude

Apoc.1.

Psal.117.

Saint Paul hadde tasted it, when hee wrote these woordes, amiddest all his
2. Cor. 7. labours, for Christ: *I am filled with consolation, I overflowe or exceedingly abounde in all ioye, amiddest our tribulations.* What can bee more effectuallye saide or alleadged to prooue the seruice of GOD pleasaunt, than this? Surelie (good reader) if thou haddest tasted once but one droppe of this heauenlye ioye, thou vvouldest giue the vvhole woorlde to haue an other of the same, or at the least wise, not to leese that one againe.

The way to come to spirituall consolation.

16 But thou wilt aske mee, Why thou beeinge a Christian as well as other, hast neuer tasted of this consolation? To which *I* aunswere, that (as it hath beene shewed before) this is not meate for euerie mouth: but *a choson*
Psal 67. *moisture laide aside for Gods inheritaunce onelye. This is vvine of Gods owne celler,*
Cant. 1. *laide vppe for his spouse*, as the Canticle declareth; That is, for the deuoute soule dedicated vnto GODS seruice.
Esa 66. This is a teate of comfort onely for the childe to sucke, and fill himselfe withall, as the Prophet Esaie testifieth. The soule that is drowned in sinne and pleasures of the woorlde, cannot bee partaker of this benefite, neither the heart reple-

repleniſhed vvith carnall cares and cogitations. For as GODS Arke, and the idol Dagon coulde not ſtande together vppon the altar: ſo cannot Chriſt and the vvoorlde ſtande togither in one hearte. GOD ſent not the pleaſant Manna to the people of Iſraell, as longe as their flower and chibols of Egypt laſted: ſo neither vvil he ſend this heauenlie conſolation vnto thee, vntill thou haue ridde thy ſelfe of the cogitations of vanity. He *is* a wiſe Merchant, though a liberall: he will not giue a taſt of his treaſure where he knoweth there is no vvill to buy. Reſolue thy ſelfe once indeede to ſerue GOD, and thou ſhalt then feele this ioie that I talke of, as manie thouſandes before thee haue done, and neuer yet any man was hereindeceiued. Moſes firſt ran out of Egypt to the hils of Madian, before God appeared vnto him: and ſo muſt thy ſoul goe out of vvoorldlie vanitie, before ſhe can looke for theſe conſolations. But thou ſhalt noe ſooner offerre thy ſelfe thoroughlie to GODS ſeruice, than thou ſhalt finde intertainement aboue thy expectation. For that his loue is more tender indeede vppon them that come newlie to this ſeruice, than vpon thoſe vvhich haue ſerued him of holde:

1.Reg.5. Ioh.8.14.15.16. 1.Iohn.2. Exod.9.

Luk.15. Beginners chiefly cherished with ſpirituall cõſolation.

as he ſheweth plainelie by the parable of the prodigall Sonne: whom hee cherished vvith much more daliaunce and good cheere, than he did the elder brother vvhich had ſerued him of long time. And the cauſes hereof are two: the one for the ioie of the newe gotten ſeruaunt, as it is expreſſed by Saint Luke in the text: the other, leaſt he finding no conſolation at the beginning, ſhoulde turne backe to Egypt againe: as God by a figure in the children of Iſraell declareth manifeſtlie in theſe wordes: *When Pharao hadde lette goe the people of Iſraell out of Egypt: God broughte them not by the countrey of the Philiſtines, vvhich vvas the neareſt vvaie, thinking vvith himſelfe that it mighte repente them if they ſhoulde ſee vvarres ſtraighte vvaie riſe againſt them, and ſo ſhould returne into Egypt againe.* Vppon vvhich two cauſes thou maieſt aſſure thy ſelfe of ſingular conſolations and comfortes in the ſeruice of GOD (if thou wouldeſt reſolue thy ſelfe thereunto) as al other men haue founde before thee, and by reaſon thereof haue procued the vvaie not harde, as vvoorldlie men imagine it: but moſt eaſie, pleaſaunt and comfortable, as Chriſt hath promiſed.

Exod.13.

19 After this priuiledge of internall consolation insueth another, making the seruice of GOD pleasant, which is the testimonie of a good conscience, whereof Saint Paul maketh so great account, as he calleth it, *His glorie.* And the Holie Ghost saieth of it farther, by the mouth of the wise man: *Secura mens quasi iuge conuiuium:* A secure minde, of a good conscience, is a perpetuall feast: of which wee may infer, that the vertuous man hauing allwaies this secure minde, and peace of conscience, liueth alwaies in testiuall glorie, and glorious feasting. And how then is this life harde or vnpleasant, as you imagine? On the contrary side, the wicked man hauing his conscience vexed with the priuitie of sin, is alwaies tormented within him selfe, as we read that Cain was, hauing killed his brother Abel: and Antiochus, for his wickednesse done to Ierusalem: & Iudas, for his treason against his master: and Christ signifieth it generallie of all naughtie men, when hee saith, that *They haue a vvoorme which gnavveth their conscience vvithin.* The reason wherof the Scripture openeth in another place, when hee saith: *All wickednesse is full of feare, giuing testimonie of damnation against it self: and therefore troubled*

5 The quiet of conscience. 2. Cor. 1.

Pro. 15.

Gen. 4. 1. Mac. 6. Mat. 27. Act. 1.

Marke 9.

Sap. 5.

conſcience alwaie ſuſpecteth cruill matter, that is, ſuſpecteth cruell thinges to bee imminent ouer it ſelfe, as it maketh acount to haue deſerued. But yet further, aboue all other, holy Iob moſt liuely letteth forth this miſerable ſtate of wicked men in theſe wordes: *A wicked man is prooued all the daies of his life, though the time bee vncertaine howe longe hee ſhall playe the tyraunt: the ſounde of terrour is alwaies in his eares: and although it bee in time of peace, yet hee alwaie ſuſpecteth ſome treaſon againſt him: he beleeueth not that he can riſe againe from darkeneſſe to light: expecting on euerye ſide the ſwoorde to come vppon him. When he ſitteth downe to eate, hee remembreth that the day of darckenes is ready at hand for him: tribulatiõ terrifieth him, & anguiſh enuironeth him, euen as a king is enuironed with ſouldiers whẽ hee goeth to warre.*

Iob. 15. The trobule of an euill cõſcience

18 Is not this a marueilous deſcription of a vvicked conſcience vttered by the holye ghoſt himſelfe? VVhat can bee imagined more miſcrable than this man, which hath ſuch a bucherie and ſlaughter-houſe within his owne heart? What feares, what anguiſhes are her e touched? S. Chryſoſt. diſcourſeth notably vppon this point. Such is the cuſtome of ſinners (ſaith he) that they ſuſpect

Hem 8 ad Pop Antiocheanum.

ſuſpect all thinges : doubt their owne ſhadowes: they are afeard of euery little noiſe: and thinke euerie man that commeth towards them, to come againſt them. If men talke togither, they thinke they ſpeake of their ſinnes. Such a thing ſinne is, as it bewraieth it ſelfe, though no man accuſe it: condemneth it ſelfe, though no man beare vvitneſſe againſt it: it maketh alway the ſinner fearful, as iuſtice doeth the contrarie. Heare howe the Scripture doeth deſcribe the ſinners feare, and the iuſt mans liberty: *The vvicked man flieth though no man purſue him* (ſaieth the Scripture.) Why doeth hee flie if no man doe purſue him? For that hee hath within his conſcience an accuſer purſuing him, vvhom alwaies he carieth about him. And as he cannot flie from himſelfe, ſo cannot he flie from his accuſer within his conſcience: but whereſoeuer he goeth, he is purſued & whipped by the ſame, & his wound is incurable. But the iuſt man is nothing ſo. *The iuſt man* (ſaith Salomon) *is as cõfidens as a Lion.* Hitherto are the words of S. Chryſoſtome. Pro. 28. Pro. 28.

19 Wherby as alſo by the Scripture alleadged, we take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greateſt 6 The hope of vertuous men.

test treasure, the richest iewell, that Christian men haue lefte them in this life. For by this we passe through al afflictions, all tribulations and aduersities, most ioyfullie, as Saint Iames signifieth.

Iac 5.

By this we saie with Saint Paule: *We doe glorie in our tribulations, knowing that tribulation worketh patience: and patience, proofe: and proofe, hope: which confoundeth vs not.* This is our most strong & mightie comfort, this is our sure anker in all tempestuous times, as Saint Paul saith, *We haue a most strong solace (saith hee) which doe flie vnto the hope proposed, to lay hands on the same: which hope, wee holde as a sure and firme armor of our soule.* This is that noble *Galea salutis*, the head-peece of saluation, as the same Apostle calleth it, which beareth of all the blowes that this world can lay vppon vs. And finally, this is the onelie rest let vp in the heart of the vertuous man: that, come life, come death, come health, come sickenesse, come wealth, come pouerty, come prosperity, come aduersitie, come neuer so tempestuous stormes of persecution, he sitteth downe quietly, & saith calmely with the Prophet: *My trust is in God, and therefore I feare not what flesh can doe vnto mee.* Nay further wythly Iob, amiddest all his miseries hee saieth: *Si occiderit*

Rom. 5.

Heb. 6.
Eph. 6.

1. Thes. 5.

Psal. 55.

occiderit me, in ipſo ſperabo. If God ſhould kill mee: yet would I truſt in him. And this is, as the Scripture ſaide before, to bee as confident as a Lyon, whoſe propertie is to ſhewe moſt courage, when he is in greateſt perill, and neareſt his death. Iob.13.

20 But nowe as the holy Ghoſt ſaieth: *Non ſic impij, non ſic*; The wicked cannot ſaie this. they haue no parte in this confidence: no intereſt in this conſolation: *Quia ſpes impiorum peribit*: ſaith the ſcripture: The hope of the wicked man is vaine, and ſhall periſh. And againe: *Præſtolatio impiorum furor*: The expectation of the wicked men is furie. And yet further: *Spes impiorum abominatio animæ.* The hope of wicked men is abomination, and not a comfort vnto their ſoule. And the reaſon hereof is double. Firſt, for that in verie deede, though they ſay the contrarie in wordes, wicked men doe not put their hope and confidence in God, but in the worlde, and in their riches: in their ſtrength, friendes, and authoritie: and finallie, in the *deceiuing arme of man*. Euen as the Prophet expreſſeth in their perſon, when he ſaith: *We haue put a lie for our hope*. That is, wee haue put our hope in things tranſitory which haue deceiued vs: and this Pſal.3. Pro.10. Pro.11. Iob.11. Ierem 17. Eſai 28.

is yet more expreſſed by the Scripture
Sap. 5. saying. *The hope of wicked men is as chaffe which the winde bloweth away, and as a bubble of water vvhich a ſtorme diſperſeth: and as the ſmoke which the winde bloweth abroad, and as the remebrance of a gueſt that ſtaieth but one daie in his Inne.* By all vvhich metaphors, the holy ghoſt expreſſeth vnto vs both the vanitie of the things, wherin indeed the wicked doe put their truſt, & how the ſame faileth them after a little time, vpon euery ſmal occaſion of aduerſitie that falleth out.

Iſa. 30. & 36. 21 This is that alſo which God meaneth, vvhen he ſo ſtormeth and thundreth againſt thoſe vvhich goe into Egypt for helpe, and doe put their confidence in the ſtrength of Pharao, accurſing them for the ſame, & promiſing that it ſhall turne to their own confuſion vvhich is properly to bee vnderſtood of all thoſe, vvhich put their chiefe confidence in worldely helpes: as wicked men doe, whatſoeuer they diſſemble in words to the contrary. For which cauſe alſo
Ier. 17. 48. Pro 10. Iob. 8. of diſſimulation, they are called hypocrites by Iob: For whereas the wiſeman ſaith, *The hope of wicked men ſhall periſh*: Iob ſaith, *The hope of hypocrites ſhall periſh*. Calling wicked men hypocrites, for that they ſaie, they put their hope

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in God, whereas indeede they put it in the woorlde. Which thinge beside the scripture, is euident also by experience. For with whom doth the wicked man cõsult in his affaires and doubts? With god principally, or with the world? Whome doth he seeke to, in his affliction? Whom doth he call vpon in his sickneſſe? From whom hopeth he comfort in his aduerſity? To whom yeeldeth he thankes in his proſperitie? when a worldlye man taketh in hand any worke of importaunce, doth hee firſt conſult with God aboute the euent thereof? Doth he fall downe on his knees, and aske his aide? Doth hee refetre it wholly and principally to his honour? if he doe not, how can hee hope for ayde therein at his handes? Howe canne hee repaire to him for aſſiſtaunce, in the daungers and lets that fall out aboute the ſame? Howe can hee haue anye confidence in him vvhich hath no parte at all in that vvoorke? It is Hypocriſie then (as Iob truly ſaith) for this man to affirme that his confidence is in God: whereas indeede, it is in the world: it is in Pharao: it is in Egypt: it is in the arme of man: it is in a lie. He buildeth not his houſe with the wiſe man vppon a rocke: but with the foole vppon the ſandes: and therefore

(as

Mat.7. (as Christ well assureth him:) *When the raine shall come, and the floods descend, and windes blow, and all together shall rush vppon the house:* (which shall be at the houre of death:) *then shall this house fall, and the fall of it shall be great.* Great, for the change that he shall see: great, for the great horror which he shall conceiue: great, for the great miserie which hee shall suffer; great, for the vnspeakeable ioies of heauen lost: greate, for the eternall paines of hell fallen into: great euery way, assure thy selfe, deare brother, or else the mouth of God woulde neuer haue vsed this woorde, great: and this is sufficient for the first reason, vvhy the hope of wicked menne is vaine: for that in deede they put it not in God, but in the world.

Wicked men cannot hope in god

22 The seconde reason is, for that albeit they shoulde put their hope in GOD, yet liuing wickedly, it is vaine, and rather to bee called presumption, than hope. For vnderstanding whereof it is to bee noted, that as there are two kindes of faith recounted in Scripture, the one a deade faith vvithout good woorkes, that is, which beleeueth all you saye of Christ, but yet obserueth not his commaundementes, the other a liuelie, and iustifying faith, which be-

Iac.2 Mat 7. 2. Cor.13. and 15

leeueth

leeueth not onelie, but also worketh by charitie, (as Saint Paules wordes are :) so are these two hopes following these two faithes ; the one of the good proceeding from a good conscience, whereof I haue spoken before ; the other of the vvicked, resting in a guilty conscience, which is indeede no true hope, but rather presumption. This Saint Iohn prooueth plainelie, when he saith, *Brethren, if our heart reprehend vs not, then haue we confidence vvith God.* That is, if our heart be not guiltie of vvicked life. And the wordes immediately following doe more expresse the same, which are these : *Whensoeuer we aske, wee shall receiue of him, for that we keepe his commandements, and doe those thinges vvhich are pleasing in his sight.* The same confirmeth Saint Paul when he saith, that *The ende of Gods commandements is charitie from a pure heart and a good conscience.* Which wordes S. Austen expounding in diuerse woordes, and in diuerse places of his workes, proueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paule saieth hee addeth, from a good conscience, because of hope : for he vvhich hath the scruple of an euill conscience, despaireth to attaine that vvhich hee beleeueth

Rom. 1. Gal. 3. Eph. 2.

1. Iohn 3.

1. Tim. 2.

S. Austen. lib. de doctrin. Christ. Cap. 37.

S. Auguſt. in præfat. Pſal. 31.

ueth. And againe: euerie mans hope is in his owne conſcience, according as hee feeleth himſelfe to loue GOD: And againe in another booke, the Apoſtle putteth a good conſcience for hope, for he onelie hopeth which hath a good conſcience: and he whom the guilte of an euill conſcience doth pricke, retireth backe from hope, and hopeth nothinge but his owne damnation. I might heere repeate a greate manie more priuiledges and prerogatiues of a vertuous life, vvhich make the ſame eaſie, pleaſunte, and comfortable, but that this Chapter groweth to bee long: and therefore I will onelie touch, as it vvere in paſſing by, two or three of the other pointes of the moſt principall: vvhich notwithſtanding woulde require large diſcourſes to declare the ſame, according to their dignities. And the firſt is the ineſtimable priuiledge of libertie and freedome, which the vertuous doe enioy aboue the wicked, according as Chriſt promiſeth in theſe vvordes, *If you abide in my commaundementes, you ſhall be my ſcholers indeede, and you ſhall knovve the trueth, and the trueth ſhall ſet you free.* Which wordes Sainte Paule as it vvere expounding, ſaieth, *Where the ſpirite of the Lord is, there*

7 Liberty of the ſoule. Iohn. 8.

2. Cor. 3.

there is freedome. And this freedome is meant, from the tyrannye and thraldome of our corrupt ſenſualitie and concupiſcence, whereunto the vvicked are ſo in thraldome, as there vvas neuer bondman ſo in thraldome to a moſt cruell and mercileſſe tyraunt. This in part maie bee conceiued by this one example. If a man had married a rich, beautifull, and noble gentlewomen, adorned with all giftes & graces vvhich may be deuiſed to be in a woman, and yet not withſtanding ſhould be ſo ſotted and intangled with the loue of ſome foule and diſhoneſt begger, or ſeruile maide of his houſe, as for her ſake to abandon the company and friendſhippe of the laide wife, to ſpend his time in daliance and ſeruice of his baſe woman: to run, to goe, to ſtand at her appointment: to put all his liuing and reuenewes into her hands for her to conſume and ſpoile at her pleſure, to deny her nothing, but to waite & ſerue her at her becke: yea, and to compell his ſaid wife to doe the ſame: would you not thinke this mans life miſerable and moſt ſeruile? And yet ſurely, the ſeruitude whereof we talke, is farre greater, and more intollerable than this. For no woman, or other creature in the world is, or canne bee of that beautye or nobilitie,

An example to expreſſe the bōdage of wicked mē to their ſenſualitie.

nobilitie, as the grace of Gods spirite is, to whome man by his creation vvas espoused, which notwithstanding wee see abandoned, contemned and reiected by him, for the loue of sensualytie her enemy, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, wee see wicked men so drovvned, as they serue her day and night with all paines, perils, & expenses, and doe constraine also the good motions of Gods spirite, to giue place at euery becke and commaundement of this new mistresse. For wherefore doe they labour? Wherefore doe they watch? Wherefore doe they heape vp riches together, but only to serue their sensuality, and her desires? Wherefore doe they beat their braines, but onely to satisfie this cruell tyrant & her passions?

The miserie of a man ruled by sensualitie.

23 And if you will see indeede howe cruell and pitifull this seruitude is: consider but some particular examples thereof. Take a man whome she ouerruleth in anie passion, as for example in the lust of the flesh, and what paines taketh hee for her? How doth hee labour? How doth hee sweate in his seruitude? How mightie and strong doth he

2. Reg 11.

feele hir tyranny? Remēber the strength

of

of Sampſon, the wiſedome of Salomon, the ſanctitie of Dauid ouerthrowen by this tyranny. Iupiter, Mars and Hercules, who for their valiant acts otherwiſe were accounted Gods of the Paynims, were they not ouercome & made ſlaues by the inchantment of this tyrant? And if you wil yet further ſee of what ſtrēgth ſhe is, and how cruelly ſhee executeth the ſame vppon thoſe that Chriſt hath not deliuered from her bondage: conſider, for examples ſake in this kind, the pittifull caſe of ſome diſloiall wife, who, though ſhee knowe that by committing adulterie, ſhee runneth into a thouſand daungers, and inconueniences, as the loſſe of Gods fauour, the hatred of her husbande, the daunger of puniſhment, the offence of her frindes, the vtter diſhonour of her perſon, if it be knowen, and finallie, the ruine and perill of body and ſoule, yet to ſatisfie this tyrant, ſhee wil venter to commit the ſinne, notwithſtanding any dangers or perils whatſoeuer. Iud. 14. 3. Reg. 11.

24 Neither is it onelye in this one point of carnall luſt, but in all other wherein a man is in ſeruitude to this tyrant, and her paſſions. Looke vppon an ambitious or vaine-glorious manne, ſee how hee ſerueth his miſtreſſe: with what An ambitious man.

what care and diligence hee attendeth her commandementes, that is, to follow after a little winde of mens mouthes: to purſue a little feather flying before him in the ayre: you ſhall ſee, that he omitteth no one thing, no one time, no one circũſtaunce for gaining thereof. He riſeth betime, goeth late to bed: trotteth by day, ſtudieth by night: heere hee flattereth, there hee diſſembleth: here hee ſtoupeth, there hee looketh bigge: here hee maketh friends, there hee preuenteth enemies. And to this onelye ende hee referreth all his actions, and applyeth all his other matters: as, his order of life, his company keeping, his ſutes of apparell, his houſe, his table, his horſes, his ſeruants, his talke, his behauiour, his ieſts, his lookes, and his very going in the ſtreete.

A couetous man.

25 In likewiſe hee that ſerueth his Lady in paſſion of couetouſneſſe: vvhat a miſerable ſlauerie doeth hee abide? His hearte beeing ſo vvalled in priſon with money, as he muſt only think thereof, talke thereof, dreame thereof, and imagine onely newe waies to gette the ſame and nothing elſe. If you ſhoulde ſee a Chriſtian man in ſlauerie vnder the great Turke, tyed in a gally by the legge vvith chaynes, there to ſerue by

rowing

rowing for euer: you coulde not but take compassion of his case. And what then shall vvee doe at the miserie of this man, vvho standeth in captiuitie to a more base creature than a Turke, or any other reasonable creature, that is, to a peece of mettall, in vvhose prison he lieth bounde, not onely by the feete, in such sorte, as he maie not goe anie where against the commodity and commaundemente of the same: but also by the handes, by the mouth, by the eies, by the eares, and by the hart, so as he may neither doe, speake, see, heare, or thinke anie thinge, but the seruice of the same? Was there euer seruitude so great as this? Doth not Christ say truelie now, *Qui facis peccatum, seruus est peccati*, Hee that doth sinne, is a slaue vnto sinne? Doth not S. Peter say wel, *A quo quis superatus est, huius & seruus est*: A man is a slaue to that whereof he is conquered? John. 8. Rom. 6. 2. Pet. 2.

26 From this slauerie then are the vertuous deliuered, by the povver of Christ, and his assistaunce: insomuch as they rule ouer their passions in sensualitie, and are not ruled thereby. This GOD promised by the Prophet Ezechiell, saying, *And they shall knowe that I am their Lorde, vvhen I shal breake* Ezech. 34.

the chaines of their yoke, and shall deliuer them from the power of those that ouerruled them before. And this benefite holy Dauid acknowledged in himselfe, when hee vsed these most effectuous wordes to God, *O Lorde, I am thy seruant, I am thy seruaunt, and the childe of thy handmaide: thou hast broken my bones, and I will sacrifice vnto thee the sacrifice of praise.* This benefite also knowledgeth S. Paule, when hee saieth, that *Our olde man was crucified, to the end the bodie of sinne might be destroied, and wee bee no more in seruitude to sinne.* Vnderstanding by the olde man and the body of sin, our concupiscence, mortified by the grace of Christ in the children of God.

Psalm. 50.

Rom. 6.

Peace of minde.

17 After this priuiledge of freedome, followeth another of no lesse importaunce than this, and that is a certaine heauenlie peace, and tranquillitie of minde, according to the saying of the Prophet: *Factus est in pace locus eius:* His place is made in peace. And in an other place. *Pax multa diligentibus legem tuam:* There is a great peace to them that loue thy law. And on the contrary side the Prophete Esaie repeateth this sentence often from God: *Non est pax impijs, dicit Dominus:* The Lorde saith, there is no peace vnto the wicked. And ano-

Psalme 75.

Psalm. 118.

Esai. 58. 57.

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ther Prophet saieth of the same men: *Contrition and infelicitie is in their vvaies, and they haue not knowen the vvaie of peace.* Psalme. 13. The reason of this difference hath bin declared before, in that vvhich I haue noted of the diuersitie of good and euill men touching their passions. For the vertuous, hauing nowe, by the aid of Christ his grace, subdued the greatest force of their saide passions, do passe on their life most sweetely and calmely, vnder the guide of his spirite, vvithout anie perturbations that much trouble them, in the greatest occurrentes of this life. Romans. 12. But the wicked men, not hauing mortified the saide passions, are tossed and troubled vvith the same, as vvith vehement and contrarie vvindes. And therefore their state and condition is compared by Esaie to a tempestuous sea, that neuer is quiet: and by Saint Iames, to a citty or country, where the inhabitantes are at warre and sedition among themselues. Esa. 7. Iaco. 3. Two causes of disquietnes of wicked men. And the causes heereof are two: first, for that the passions of concupiscence, being manie and almost infinite in number, doe lust after infinite thinges, and are neuer satisfied, but are like those blood suckers, vvhich the vvise man speaketh of, that crie alwaies: Giue, giue, and neuer ho. As for Prouer. 30.

example: When is the ambitious man satisfied with honour? Or the incontinent man, with carnalitie? Or the couetous man with money? Neuer truely: and therefore as that mother cannot but bee greatly afflicted, which shoulde haue many children crying at once for meat, he hauing no bread at al to breake vnto them: so the wicked man, beeing greedily called vppon, by almost infinite passions to yeeld thē their desires, must needes bee vexed and pittifullie tormented, especiallie, beeing not able to satisfie anie one of their smallest demaundes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftentimes one contrarie to the other, & doe demand contrary things, representing most liuely the confusion of Babel, where one tongue spoke
Gen. 11. against another, and that in diuerse and contrary languages. So we see oftentimes, that the desire of honour saieth Spend heere: but the passion of auarice saith: Holde thy handes. Lechery saieth: Venture heere: but pride saith: No, it may turne to thy dishonour. Anger saith, reueng thy selfe here: but ambition saith it is better to dissemble. And finally, heere is fulfilled that vvhich the Pro-

phet

phet saith, *Vidi iniquitatem, & contradictionem in ciuitate*. I haue seene iniquity and contradiction in the selfe same cittye. Iniquity, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demaundes. From all which miseries GOD hath deliuered the iust, by giuinge them his peace *which passeth all vnderstanding*, as the Apostle saith, and which the worlde can neuer giue nor tast of, as Christ himselfe affirmeth, Psalme. 54. Phil. 4. Iohn. 14. 27. Mat. 10.

29 And these many cruses may bee alleadged nowe (besides manye others which I passe ouer) to iustifie Christes words, that his yoke is sweete and easie: to wit, the assistaunce of grace: the loue of God: the light of vnderstanding from the holye Ghost: the internall consolation of the minde: the quiet of conscience: the confidence therof proceeding the libertie of soule and body; with the sweete rest of our spirites, both towardes God, towardes our neighbour, and towardes our selues. By all which meanes, helpes, and priuiledges, and singular benefits, the vertuous are assisted aboue the wicked, as hath beene shewed: and their way made easie, light and pleasant

Expectation of rewared. To which also wee may adde as the last but not the least comforte; the expectation of rewarde: that is, of eternall glorie and felicitie to the vertuous, and euerlasting damnation vnto the wicked. O how great a matter is this, to comforte the one, if their life were painfull in godlinesse: and to afflict the other, amiddest all their great pleasures of sinne! The laborer when he thinketh on his good pay at night, is incouraged to goe through, though it be painful to him. Two that should passe togither towardes their countrey, the one to receiue honour, for his good seruice done abroade: the other as prisoner to bee arrained of treasons, committed in forraine dominions against his soueraigne, coulde not bee like merrie in their Inne vppon the way, as it seemeth to me: and though he that stoode in danger, should sing, or make shewe of courage and innocencie, and set a good face vppon the matter: yet the other might well thinke, that his heart had many a colde pull within him: as no doubt but all vvicked men haue, when they thinke vvith themselues of the life to come. If Ioseph and Pharaos baker had knowen both their distinct lottes in prison to wit, that on such a day the one shoulde

An exple

Ge. 40. 41. 43

bee

bee called foorth to bee made Lorde of AEgypt: and the other to bee hanged on a paire of gallowes they could hardlye haue beene equallie merrie, whiles they liued together in time of their imprisonment. The like may bee saide, and much more truelye of vertuous and wicked menne in this woorlde. For when the one doth but thinke vpon the day of death (which is to be the daie of their deliueraunce from their prison) their heartes cannot but leape for verie ioye, consideringe what is to insue vnto them after. But the other are afflicted, and fall into melancholy, as often as mention or remenbrance of death is offered: for that they are sure that it bringeth with it their bane: according as the scripture saith: *The wicked man beeing deade, there remaineth no more hope to him.* Prouer.28

30 Well then (dear brother) if al these thinges bee so, what shoulde stay thee nowe at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is harde, and the way vnpleasant? Or wilt thou beleeue others that tell thee so, though they knowe lesse of the mater than thy selfe? Beleeue rather the woorde and promise of Christ Mat.11.

which assureth thee the contrarye; beleeue the reasõs before alleadged, which doe proue it euidently: beleeue the testimonie of them which haue experienced it in themselues, as of Kinge David, S. Paul, and S. Iohn the Euangelist, whose testimonies I haue alleadged before of their owne proofe, beleeue many hundreds which by the grace of God are conuerted daielie in Christendome from vicious life to the true seruice of God: al which doe protest themselues to haue found more than I haue said or can say in this matter.

13 And for that thou maiest replye heere, and say, that such men as are not * where thou art, to giue this testimony of their experience: I can, & do assure thee, vppon my conscience before God, that I haue talked vvith no small number of such my selfe, to my singular comfort, in beholding the strong hand and exceeding bountifulnesse of Gods sweetenesse towardes them in this case, O (deare brother) no tongue can expresse, what I haue seene heerein, and yet sawe I not the least parte of that which they felt. But yet this may I say, that those which are knowen to be skilfull; & to deale so sincerely with all that others disburder their consciences vn-

to

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* The found liar that the Gospel is any where receiued, the more examples of found conuersion are there to be found: & yet on the other side, it is not to be denied, but that a kind of remorse and sorrowing especiallie.

to them for their comforte or counsell, are some part of those, vvhereof the Prophet saith: *That they worke in multitude of vvaters, and doe see the marueils of God in the depth.* In the depth (I saie) of mens consciences vttered with infinite multitudes of teares: vvhen God toucheth the same, vvith his holy grace, Beleeue me (good Reader) for I speake in trueth before our Lorde Iesus, I haue seene so great and exceeding consolations, in diuerse great sinners after their conuersion, as no heart can almost conceiue and the heartes which receiued them, were hardlie able to containe the same, so aboundantly stilled downe the heauenlie dewe from the most liberall & bountifull hande of God. And that this maie not seeme strange vnto thee, thou must know, that it is recorded of one holy man called Effrem, that he had so marueilous greate consolations after his conuersion, as hee was often constrained to crie out to God: O Lorde, retire thy hande from mee a little, for that my hearte is not able to receiue such extreame ioie. And the like is written of S. Barnard: who for a certaine time after his conuersion from the world, remained as it were depriued of his senses by the excessiue consolations he had from god.

for the externall or grosser of senses, is oft to be found not only among counterfet Christians but among the heathē also, Psal. 106.

Gost. in vit. Barn.

32 But yet if all this cannot moue thee, but thou wilt still remaine in thy destruction, heare the testimonie of one, vvhome I am sure thou wilt not discredit, especially speaking of his owne experience in himselfe. And this is the holy martyr and Doctor Saint Cyprian; vvho writing of the verie same matter, to a secret friende of his, called Donatus, confesseth, that hee vvas before his conuersion, of the same opinion that thou art of: to witte, that it vvas impossible for him to chaunge his manners, and to finde such comforte in a vertuous life, as after hee did: beeing accustomed before to all kinde of loose behauiour. Therefore he beginneth his narration to his friende in this sort: *Accipe quod sentitur antequam discitur*: Take that vvhich is felt, before it bee learned, and so followeth on vvith a large discourse, shewing that he prooued now by experience, vvhich hee could neuer beleeue before his conuersion, though God had promised the same. The like writeth Saint Austen of himselfe in his bookes of confession: shewing that his passions would needs perswade him before his conuersion, that hee shoulde neuer be able to abide the austeritie of a vertuous life, especiallie touching the

Lib. epist. 1.

Lib. 6. conf. cap. 12.

sinnes

ſinnes of the fleſhe (wherein hee hadde liued wantonly, till that time) it ſeemed impoſſible that hee coulde neuer abandon the ſame, and liue chaſtely: which notwithſtanding he felt eaſie, pleaſaunt, and vvithout difficultie afterward. For Lib. 8. con. that hee breaketh into theſe words: My God let me remember and confeſſe thy Pſal. 34. mercies towardes mee: let my verye bones reioyce and ſay vnto thee; *O Lord vvho is like vnto thee? Thou haſt broken my chaine. I vvill ſacrifice vnto thee a ſacrifice of thankeſgiving.* Theſe chaines vvere the chaines of concupiſcence. vvhereby hee ſtoode bounden in captiuitye before his conuerſion, as hee there confeſſeth: but preſently thereVppon hee vvas deliuered from the ſame by the helpe of Gods moſt holie grace. Pſal. 116.

33 My counſell ſhoulde bee therefore (gentle Reader) that ſeeing thou haſt ſo manye teſtimonies, reaſons, and promiſes of this matter, thou ſhouldeſt at leaſt prooue once by thine owne experience, whether this thing be true or no: eſpecially ſeeing it is a matter of ſo great importaunce, & ſo worthy thy triall: that is, concerning ſo neere thy eternall ſaluation as it doeth. If a meane fellow ſhoulde come vnto thee, and

offer for hazardinge of one crowne of golde, to make thee a thousande by Alchemie: though thou shouldest suspecte him for a cousoner, yet the hope of gaine beinge so greate, and the aduenture of so small losse: thou wouldest goe nigh for once to prooue the matter: and how much more shouldest thou doe it in this case, whereby proofe thou canneſt leese nothinge: and if thou speede well, thou maiest gaine as much as the euerlastinge ioye of heauen is woorth.

34 But yet heere by the waie I may not let passe to admonish thee of one thing, which the auncient Fathers and Saintes of GOD that haue passed ouer this riuer before thee, I meane the riuer diuiding betweene Gods seruice and the vvoorlde, doe affirme of their owne experience: and that is, that as soone as thou takest this vvoorke of resolution in hande, thou must respecte assaultes, combates, and open warres within thy selfe, as Saint Cyprian, Saint Augustine, Saint Gregorie, and Saint Barnard doe affirme, and vppon their owne proofe. This doe Cirill and Origen shewe in diuerse places at large. This doeth Sainte Hilarie prooue by reasons and examples.

Resistaunce at the beginning.

Cyp l. 1. c. 1 Auglib 1. de doct. c. 23. Gre. si Mor 4. c. 23. li. 30. ca. 18. Bat in Hal 60

This

This dooeth the vvise man fore-warne thee of, vvilling thee *When thou art come to the seruice of God, to prepare thy minde vnto temptations.* And the reason of that is, for that the Diuell possessing quietlie thy soule before, laie still, and sought onelie meanes to contente the same, by putting in newe and newe delightes, and pleasures of the flesh. But when hee seeth thou offerest to go from him, hee beginneth straight to rage, & to moove sedition within thee, and to tosse vp and down both heauen & earth, before he will leese his kingdome in thy soule. This is euident by the example of him whome Christ comming downe from the hill, after his transfiguration, deliuered from a deafe and dumb spirite. For albeit the Diuell woulde seeme neither to heare nor speake, while he possessed that bodie quietlie: yet vvhen Christ commaunded him to goe out, he both heard, and cried out, & did so teare and rent that poore body before hee departed, as all the standers by thought him indeede to be deade. This also in figure was shewed: by the story of Laban, who * neuer persecuted his sonne in law Iacob, vntill he would departe from him.

Cypr lib. de orat. Or. hemil. 38 in Exod. & Leuit. & 2. Iosue. Hil. in Psal. 118 Eccle. 2. Mat. 9.

Gen. 31.

* He was very grieuous vnto him before: but hee did not follow after him in hostile maner, till he departed from him. Exod. 5.

And

And yet more was this expreſſed in the doing of Pharao, who after once hee perceiued that the people of Iſraell meant to depart from his kingdome, neuer ceaſed grieuouſlie to afflict them, (as Moſes teſtifieth) vntill God vtterly deliuered them out of his hands, with the ruine and deſtruction of all Egypt their enemies. Which euen the holie Doctors and Saints of the Church, haue expounded to be a plaine figure of the deliuerie of ſoules from the tyrannie of the diuell.

35 And nowe if thou wouldeſt haue a liuelie example of all this that I haue ſaide before, I coulde alleadge thee manie: but for breuitie ſake, one only of Saint Auſtens conuerſion ſhall ſuffice, teſtified by himſelfe, in his bookes of Confeſſion. It is a marueilous example; and containeth manie * notable and comfortable pointes. And ſurelie vvhoſoeuer ſhall but reade the vvhole at large, eſpecially in his ſixt, ſeuenth, and eighte bookes of his Confeſſions, ſhall greatly be moued and inſtructed thereby. And I beſeech the reader that vnderſtandeth the Latin tongue, to viewe ouer, at leaſt but certaine Chapters of

The cõuerſion of S. Auſten.

* Yet ſome poinres of the ſtory at large are ſuch, as that a man may aſwel doubt the readineſſe of ſathan to illude and deceiue, as beholde to our comfort the goodneſſe of God in his conuerſion, Lib. 8. confeſſ. cap. 1. & 2.

the

the eight booke, where this Saintes finall conuersion, after infinite combates is recounted. It were too long to repeate heere, though indeede it be such matter as no man neede to bee wearie to heare it. There he sheweth howe hee was tossed and troubled in this conflicte betweene the flesh and the spirite, betweene God drawing on the one side, and the worlde, the flesh, and the Diuell, holding backe on the other part. He went to Simplicianus a learned olde man, and deuout Christian: hee went to Saint Ambrose Bishoppe of Millaine: and after his conference with them, he was more troubled than before. He consulted with his companions Nebridius, and Alipius: but all would not ease him. Till at length a christian courtier and captaine, named Pontition, had by occasion tolde him & Alipius of the vertuous life that Saint Anthony led, who a little before had professed * a priuate solitarie life in Egypt: as also all others (hee than hearde) did

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* This kinde of Monastical or priuate life was very ancient, and such as the time and estate of the Church required then: but that which after in place there of sprang vp among vs, was of latter time, and being at the first farre vnlike to the other, the longer it stoode, did notwithstanding still degenerate more and more: til at the length it was intollerable.

euen

euen in Millaine it selfe, vvhere then he was. Which when he had hearde, then withdrawing himselfe aside, hee had a most terrible combate with himselfe: Wherefore he writeth thus: What did I not saie against my selfe in this
1.Cap.7. conflict? How did I beate & whip mine owne seule, to make her followe thee (O Lorde?) But he helde backe, shee refused & excused her selfe: and when all her argumentes were conuicted, she remained trembling and fearing as death to bee restrained from her loose custome of sinne. Whereby shee consumed her selfe euen vnto the death. After this hee went into a garden vvith Alipius his companion: and there cried out vnto
1.Cap.8. him: *Quid hoc est? Quid patimur? Surgunt indocti, & cælum rapiunt, & nos cum doctrinis nostris, sine corde, ecce vbi voluntamur in carne & sanguine.* What is this? (Alipius) vvhat suffer we vnder the tyrannie of sinne? Vnlearned men, such as Anthonie and others: for hee vvas altogether vnlearned, doe take heauen by violence: and wee with all our learning, without heartes, beholde how we lie growling in flesh and bloude. And he goeth forward in that place, shewing the woonderfull and almost incredible tribulations that hee had

had in his ſight that daye. After this hee went foorth into an orchard: and there hee had a greater conflict. For there all his pleaſures paſt repreſented themſelues before his eies, ſaying: *Dimittesne nos, & momento iſti non erimus tecum vltra in æternum? &c.* VVhat wilt thou depart from vs? And ſhall we bee with thee no more for euer, after this moment? Shall it not bee lawfull for thee to doe this or that no more hereafter? And then ſaith Saint Auguſtine, O Lorde, turne from the minde of thy ſeruant, to thinke of that, which they obiect to my ſoule. VVhat filth, what ſhameſull pleaſures did they laye before mine eies? At length hee ſaith, that after longe and tedious combates, a maruelious tempeſt of weeping came vppon him, and being not able to reſiſt, he ran away from Alipius, and caſt him ſelfe on the ground vnder a fig tree, and gaue full ſcope vnto his eies, which brought foorth preſently whole floudes of teares. Which after they weare a little paſt ouer, hee began to ſpeake to God in this ſort: *Et tu domine vſquequo? Quousque quam diu? Cras, & cras? Quare non modo? Quare non hæc hora finis eſt turpitudinis meæ?* O Lorde, how wilt thou ſuffer me thus? How long, how longe ſhall

'Marke this gentle reader.

Cap. 10.

Lib. 8. cap. 2.

shall I say, to morrow, to morrowe? Why should I not doe it now? VVhy should there not bee an ende of my filthy life, euen at this houre? And after this, followeth his finall and miraculous conuersion, together with the conuersion of Alipius his companion, which because it is set downe briefly by himselfe, I will recite his owne words, which are as followeth immediately vppon those which went before.

S. Austens finall conuersion by a voice frō Heauen.

36 I did talke this to God, & did weepe mow bitterlye vvith a deepe contrition of my heart, and behold, I heard a voice as if it had beene of a boy or maid, singing from some house by, and often repeating, Take vp and read, take vp & reade. And straight way I chaunged my countenance, and began to thinke most earnestly vvith my selfe, whether children were woont to sing any such thing, in anye such kinde of game that they vsed: but I neuer remember, that I had heard any such thinge before. Wherefore expressing the force of my teares, I rose, interpretinge noe other thinge but that this voice came from Heauen, to bidde mee open the booke that I had with mee (which was Saint Paules Epistles) and to reade the first Chapter that I shoulde finde. For I had heard

hearde afore of Saint Anthonie, how he was admonished to his conuersion, by hearing a sentence of the Gospell, which was reade, when hee by occasion came into the Church: and the sentence was, *Goe, and sell all thou haste, and giue it to the poore: and thou shalt haue a treasure in heauen: and come and followe me.* Which saying Saint Anthonie taking as spoken to him in particular, was presently conuerted to thee, O Lorde. Wherefore I went in haste to the place where Alipius sate: For that I had lefte my booke there when I departed: I snatched it vppe, and opened it, and reade in silence the first Chapter that offered it selfe vnto mine eies: and therein were those woordes. [a] *Not in banquetinges: or in drunckennesse: not in wantonnesse, and chamber workes: not in contention and emulation: but doe you put on the Lorde Iesus Christ: and doe you not performe the prouidence of the flesh in concupiscence.* Further thā this sentence I

S. Anthonies conuersion. Athanasius in vita Anthonii. Mat. 19.

* In such thinges as are peculiar or proper to some (as this was) there cā be no generall rule drawne vnto others that cannot stand by vndoubted warrant without some speciall calling besides, and so may it well bee doubted whether Saint Anthonie had on that place sufficient ground-woorke of those his doinges, vnlesse hee had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to such thinges as wee are all bounden vnto, and vnto such a place as speaketh to all.

[a] Rom. 13.

would

woulde not reade, neither was it needefull. For preſentlie with the end of this ſentence, as if the lighte of ſecuritie hadde beene powred into my hearte, al the darcknesse of my doubtfulnes fled awaie. Whereupon putting in my finger, or ſome other ſigne, which nowe I remember not, vppon the place, I cloſed the booke, and with a quiet countenaunce opened the whole matter to Alipius. And he by his meanes vttered alſo that vvhich nowe vvroughte in him, vvhich I before knewe not, he deſired that hee might ſee what I hadde read: and I ſhewed him. He marked it all, and went further alſo then I hadde reade. For it followeth in Saint Paul, which I knewe not. *Take vnto you him that is yet vveake in faith.* Which Alipius applied vnto himſelfe, and opened his whole ſtate of doubtfulneſſe vnto mee. But by this admoniti. on of Saint Paul, he was eſtabliſhed: and vvas ioyned to mee in my good purpoſe, but yet calmelie, and without any troubleſome cunctation, according to his nature and maner, whereby hee differeth alwaies greatlie from mee in the better part.

Rom. 4.

Her name was Monica a verſe.

37 After this wee went to my Mother: we tell her the matter: ſhee reioiceth:

we

wee recite vnto her the order of the thing: she exulteth and triumpheth: and blessed thee O Lorde, which art more strong and liberall, than wee can aske or vnderstād, for that she saw now much more graunted to her from thee, touching mee, than shee was wont to aske with her pittifull and lamentable sighes. For thou haddest so conuerted me now to thee, that I neuer sought for vvife nor anye other hope at all of this worlde: liuing and abiding in that [a] rule of faith, in which thou diddest reuele mee vnto her so manye yeares beefore. And so thou didst turne her sorrow now into more aboundant ioye than shee could wishe, and into much more deere and chast ioie, than shee could require by my children her nephewes, if I had taken wife. O Lorde I am thy seruant, I am nowe thy seruante, and childe of thy hande maide, thou hast broken my chaines, and I will sacrifice vnto thee therefore a sacrifice of praise. Let my hart and tongue praise thee, and let my boanes say vnto thee, O Lorde, vvho is like vnto thee? [a] Let them saye it (O Lorde) and doe thou make aunswere (I beseech thee) & say to my soule, *I am thy saluation.* Hitherto are Saint Austens wordes.

holy womā as he sh:weth. li 9. c. 9 10. 11. 12. 13

B

[a] which was but a more carefull endeuour in the way of godlinesse, such as was not vsed of the commonsort. And so is this example of his no patronage to any of our later monasteries or rules, that we are ladē with loosenes & superstition: which notwithstanding some woul dglad ly defend by his rule & his.

[a] Lib. 9. c. 1

Annotatiõs vppon this conuerſion.

38 In this marueilous example of this famous mans conuerſion, there be diuerſe thinges to bee noted both for our comforte, and alſo for our inſtruction. Firſt is to bee noted the great conflict he hadde with his Ghoſtlie enemy, before he could get out of his poſſeſſion and dominion. VVhich was ſo much the more (no doubt) for that hee was to bee ſo greate a piller afterwardes in Gods Church. And wee ſee Alipius founde not ſo greate reſiſtaunce: for the enemye ſawe there was much leſſe in him, to hurte his kingdome, than in Auſten. VVhich ought greatly to animate them, that feele great reſiſtaunce and ſtronge temptations againſt their vocation, aſſuring them-ſelues, that this is a ſigne of grace and fauour, if they manfullye goe thorough. So was Saint Paul called (as wee reade) moſt violently beeing ſtricken downe to the ground, & made blind by Chriſt before his conuerſion: for that he was a choſen veſſell, to beare Chriſts name vnto the Gentiles.

Thoſe that are to be beſt men, haue greateſt conflict in their conuerſion.

39 Secondly it is to be noted, that although this man had moſt ſtronge paſſions before his conuerſion, and that in the greateſt, and moſt incureable diſeaſes, which commonly afflict worldlie

men:

menne: as in ambition, couetousnesse, and sinnes of the flesh, as himselfe before confesseth: which maladies possessed him so stronglie indeede, as hee thoughte impossible, before his conuersion, euer to subdue and conquere the same: yet afterwarde he proued the contrarie by the helpe of Gods omnipotent grace. Thirdlye also is to bee noted, that he hadde not onely a good victorye ouer these passions, but also founde great sweetenesse in the way of vertuous life. For a little after his conuersion hee writeth thus: I could not be satisfied (O LORDE) in those daies with the maruelous sweetenesse which thou gauest mee: howe much did I weepe in * thy hymnes and canticles, being vehemently stirred vppe with the voices of the church singing most sweetlie? These voices did runne into mine eares, and thy truth did melt into mine heart, and thence did boyle out an affection of pietye, and made teares to run from me, and I was in most happie state with them. Lib. 6. cap. 6 & 15.

Lib. 9. ca. 6. B

*When the people of God did sing their Psalmes of thanksgiuing and praises to God.

S. Austens diligence in trying out his vocatiō.

4o Fourthlie, is to bee noted, for our instruction and imitation, the behauiour of this man aboute his vocation. First in searching and trying out the same by his repaire to Saint Ambrose, Simplicianus

plicianus, and others: by reading the woorde of God, frequenting of good companye, and the like: which thou oughtest also (good Reader) to doe, vvhen thou feelest thy selfe invvarde-lie mooued: and not to lie dead as manie are woont, resisting openlie the holie Ghost with all good motions, and not so much as once to giue eare to the knocking of Christ, at the doore of their consciences. Moreouer, Saint Augustine, as wee see, refused not the meanes to knowe his vocation, but prayed, wept, and oftentimes retired himselfe alone from companye to talke with GOD in that matter. Which manye of vs will neuer doe, but rather doe detest and flye all meanes that maye bringe vs vnto those cogitations of our conuersion. Finally Saint Augustin, after hee hadde once seene clerely the will & pleasure of God, made no more staye of the matter: but brake off stronglye from all the woorlde and vanities thereof, gaue ouer his Rhetoricke lecture at Millaine, left all hope of promotion in the Courte, and betooke himselfe to serue God thoroughlye: and therefore no maruaile, If hee receiued so greate consolation and aduauncement from God afterwarde, as

Apoc. 3.

Lib. 9. ca. 2.

so

to be so worthy a member in his church. Which example is to be followed of all them that desire to keepe a good conscience, so far forth as each mans condition and state of life permitteth.

41 And here by this occasion, I may not lette passe to aduertise thee, good Reader, and also by Saint Augustines example to forewarne thee, that whosoeuer meaneth to make this resolution throughlie, must vse some violence at the beginning. For as fire if you rush in vppon it with force, is easily put out, but if you deale softly, putting in one hande after another, you maie rather, hurte your selfe than extinguish the same: so is it with our passions, who require manhoode and courage for a time at the beginning, which whosoeuer shall vse, together with the other meanes thereunto appertaining, he shall most certainely finde that thing easie, which nowe he thinketh heauy, and that most sweete, which nowe hee esteemeth so vnsauorie. For proofe whereof, as also for conclusion of this Chapter, I will alleadge a short discourse out of Barnarde: who after his fashion prooueth the same fitlie out of the Scriptures. Christ sayeth vnto vs, *Take my yoke, you shall finde rest.* This is a mar-

Violence to be vsed at the beginning of our conuersion.

Barn. inverba Euangelii. Ecce nos reliquimus omnia &c.

marueilous noueltie: but it commeth from him vvhich maketh all thinges newe. He that taketh vp a yoke, findeth rest; he that leaueth all, findeth an hundred times so much. He knew wel this, I meane that man according to the heart of God, which [a] said in his Psalme, [*] *Doeth the feare of iniquitie cleaue to thee, O Lorde, vvhich feigneſt a labour in thy commaundementes?* Is not this a feigned labour, deare brethren, in a commandement? I meane, a light burden, an easie yoke, an annointed crosse. So in olde time he saide to Abraham, [b] *Take thy sonne Isaac vvhome thou loueſt, and offer him vnto me a sacrifice.* This was a feigned labour in a commaundement for Isaac beeing offered, hee was not killed, but sanctified thereby. Thou therefore if thou hear the voice of God within thy hart, willing thee to offer vppe Isaac, which signifieth ioie or laughter, feare not to obey it faithfullie and constantlie: vvhatsoeuer thy corrupt affection iudgeth of the matter, be thou secure. Not Isaac, but the ramme shall die for it: thy ioie shall not perishe, but thy stubborneneſse onelie, vvhose hornes are intangled with thornes, and cannot bee in thee without the prickinges of anxietie. The Lorde doeth but

[a] Psalme. 39 B

[*] The Place being better considered, it doth not appeare that Dauid so said. Neuertheleſse, that which Barnarde doth gather out of it, doeth stand very well with those wordes of Christ, that therewithal he alleadgeth of the light burdē and easie yoke. Gen. 22.

but tempt thee as he did Abrahã, to ſee what thou wilt doe. Iſaac, that is, thy ioie in this life, ſhall not die, as thou imagineſt, but ſhall liue: onely he muſt be lifted vp vpon the woode, to the ende thy ioie may be on high, and that thou maieſt glorie not in thine owne fleſh, but only in the croſſe of our Lord, by whom thy ſelfe alſo art crucified: crucified (I ſaie) but crucified to the world: for vnto God thou liueſt ſtill, & that much more than thou diddeſt before. Gal. 2.

CHAP. II.

Of the ſeconde impediment, vvhich is perſecution, affliction, and tribulation, vvherebymany men are kept from the ſeruice of God.

MANIE there are in the worlde abroad, who either vppon theſe conſiderations before laide downe, or for that they ſee ſome good men to liue as merrilie as themſelues, are content to yeelde thus much, that in very deed they eſteeme vertuous life to be pleaſaunte enough, to ſuch as are once entered in thereunto: and that in good ſooth for their owne partes they could be content to followe the ſame, if they mighte doe it with quiet and peace of all handes. But to requeſt them vnto it in ſuch time and place, or with ſuch or-

der and circumstaunces, as tribulation, affliction, or persecution maie fall vpon them, for the same: they thinke it a matter vnreasonable to bee demaunded, and themselues verie excuseable, both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultie: for that it standeth vpon a false ground, as also vpon an vniust illation, made vppon that ground. The grounde is this: that a man maie liue vertuouslie, and serue God truelie, with all worldlie ease, and without any affliction, tribulation, or persecution, which is false: for that, albeit externall contradictions & persecutions, bee more in one time, than in another: more in this place, than in that: yet can there not be any time or place vvithout some both externall, and internall. Which although, as I haue shewed before, in respect of the manifold helpes and consolations sent from God in counterpoize of the same, they seeme not heauie nor vnpleasaunt vnto the godlie, yet are they in themselues both greate and waightie, as woulde appeare if they fell vppon the vvicked and impatient. Secondlie, the illation made vppon this grounde, is vniust: for that it al-

leadgeth

leadgeth tribulation, as a sufficient reason to abandon Gods seruice, vvhich GOD himselfe hath ordained for a meane to the contrarye effect, that is, to drawe men thereby vnto his seruice. For better declaration vuhereof, the matter beeinge of verye greate importaunce, I will handle in this Chapter, theſe foure points. First, whether it be ordinarie for all that muſt be ſaued, to ſuffer ſome kinde of perſecution, tribulation, or affliction. Secondly, what are the cauſes why God, ſo louinge vs as he doeth, would chooſe & appoint ſo to deale with vs heere in this life. Thirdly, what principall reaſons of comforte a man may haue in tribulation. Fourthlye, what is required at his handes in that ſtate. Which foure pointes beinge declared, I doubt not but greate light ſhall appeare in this vvhole matter, vvhich ſeemeth to fleſh and bloode to bee ſo full of darckeneſſe and improbabilities.

Four points to be handled in this Chapter.

2 And touching the firſt, there needeth little proofe: for that Chriſt himſelfe ſaith to his diſciples, & by them to all other his ſeruants, *In mundo preſſuram ſuſtinebitis*: In this woorlde you ſhall ſuſtaine affliction. And in another place: *In your patience ſhall you poſſeſſe your ſoules.*

whether good men muſt ſuffer tribulation or no. Ioh. 16. Luc. 21.

That is, by ſuffering patiently in aduerſities: which Saint Paul yet vttereth more plainly when hee ſaith: *All thoſe* 2.Tim.3. *that vvill liue godly in Jeſus Chriſt, ſhal ſuffer perſecution.* If all, then none can be excepted. And to ſignifie yet further the neceſſitye of this matter, both Paule and Barnabas alſo did teach, as Saint Act.14. Luke reporteth, *That vvee of neceſſity muſt enter into the kingdome of God by manie tribulations*, vſing the woorde *oportet* which ſignifieth a certaine neceſſitye. And Chriſt himſelfe yet more reuealeth this ſecret, when he ſaith to Saint Iohn Apoc.3. the Euangeliſt, *That hee chaſtiſeth all thoſe whome hee loueth*. Which words the Heb.12. Apoſtles as it were expounding to the Hebrewes, ſaith: *Flagellat omnem filium quem recipit*: Hee whippeth euery childe whome he receiueth. And the Apoſtle vrgeth this matter ſo farre in that place, as he affirmeth plainely, all thoſe to be Verſ.8. baſtardes, and no children of GOD, vvhich are not afflicted by him in this life. The ſame poſition S. Paul holdeth 2.Tim.2. to Timothy: *Si ſuſtinemus, & conregnabimus*: If wee ſuffer with Chriſt, we ſhall raigne with Chriſt, and no otherwiſe. VVherein alſo concurreth holye Da- Pſal.33. uid, when hee ſaith: *Multæ tribulationes iuſtorum*: The iuſt are appointed to many

ny tribulations.

3 The same might bee prooued by manie other meanes, as by that Christ saith, *He came not to bringe peace but the sworde into the worlde*; Also by that Saint Paul saith, *That no man can be crowned except hee fight lawfullie*. But howe can wee fight if we haue no enemie to oppugne vs? The same signifieth Christ in the Apocalips, when hee repeateth so often, that heauen is onelye for him that conquereth. The verye same is signified by the ship, whereinto Christ entered with his disciples which was tossed and tumbled as if it woulde haue bin drowned: this, I saye, by the auncient fathers exposition, vvas a figure of the troubles and afflictions, that all those shoulde suffer, which do row in the same shippe with Christ our Sauiour. The same also is prooued by that the life of man is called a warfare vppon earth: and by that hee is appointed to labour and trauell while hee is heere: also by that his life is repleniſhed vvith manye miseries: euen by the appointment of God after mannes fall. This same also is shewed by that, that God hath appointed euerye manne to passe through the paines of death, before he come to ioye: also by the infinite con-

Mat. 10.
2. Tim. 2.
Cap. 2 & 3.
Mat. 8.
Iob. 7.
Iob. 5.
Iob. 23.

tradictions, and tribulations both within and without, left vnto men in this life: as for example, within are rebellions of his concupiscence and other miseries of his minde, wherewith he hath continuallye to make warre if hee will saue his soule. Without, are the worlde, and the diuell, which do neuer cease to assault him, now by faire meanes, & now by foule: now by flattery, & now by threat: now alluring by pleasure and promotion: now terrifying by affliction & persecution against al which the good christian hath to resist manfully, or else he leeseth the crown of his eternall saluation.

The exãples of sanites. 4 The verie same also may be shewed by the examples of all the most renowned saintes from the beginninge: vvho vvere not onelye assaulted internally vvith the rebellion of their owne flesshe: but also persecuted and afflicted outwardlye: thereby to confirme more manifestly this purpose of GOD. As wee see in Abell, persecuted & slaine by his owne brother, assoone as euer he beganne to serue God: also in Abraham, afflicted diuersly after hee vvas once chosen by God: and most of all by makinge him yeelde to the killinge of his owne deare and onelye childe. Of the same cuppe drancke all his children

Gen. 4.

Gen. 12.

children and posteritie that succeeded him, in Gods faucur: as Isaac, Iacob, Ioseph, Moses, and all the Propheres, of which Christ himselfe giueth testimonie, how their bloud was shedde most cruelly by the world. The affliction also of Iob is wonderfull, seeing the Scripture affirmeth it to haue come vppon him by Gods speciall appointment, hee beeing a most iust man. But yet more woonderfull vvas the affliction of holie Tobia, vvho amonge other calamities, was stroken blinde by the falling downe of Swallowes dunge into his eies: of vvhich the Angell Raphaell tolde him afterwarde: *because thou wast a man acceptable to God, it vvas of necessitie that this tentation shoulde proove thee.* Beholde the necessitie of afflictions to good men. I might adde to this, the example of Dauid and others: but that the Apostle giueth a generall testimonie of all the Saintes of the oulde Testament, saying: *That some were racked, some reproched, some vvhipped, some chained, some imprisoned, others vvere stoned, cut in pieces, tempted, and slaine vvith svvorde: some went about in haire cloath, in skins of goates, in greate neede pressed and afflicted, vvandring and hiding themselues in vvildernesses, in hils, in caues, and holes vnder grounde,*

Iudith 8.
Mat. 5. 23. Luc. 13.
Tob. 2.
Tob. 2.
Tob. 12.
Hebr. 11.

the vvoorlde not beeing vvorthy of them. Of al which he pronounceth this comfortable sentence, to be noted of all men: *Non suscipientes redemptionem, vt meliorem inuenirent resurrectionem*: that is, God would not deliuer them from these afflictions in this life, to the end their resurrection and reward in the life to come, might be more glorious. And this of the saintes of the olde testament.

5 But now in the new testament, founded expressely vpon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not goe into his glorie, but by suffering as the scripture saieth; then by the most reasonable rule of Christ, affirming, that *The seruaunt hath no priuiledge aboue his master*, it must needes followe, that all haue to drinke of Christs cup, which are appointed to bee partakers of his glorie. And for proofe heereof, looke vppon the deerest friendes that euer Christ had in this life, and see whether they had part thereof, or no. Of his mother, Simeon propheeied and told her at the beginning, *That the swoorde of tribulation shoulde passe her hearte*: Signifiing therby the extreame afflictions that shee felte afterwarde in the death of her sonne, and other miseries heaped vpon her

Luc. 24.
Mat. 10. Luc. 6. Mat. 10.
Luc. 2.

her: Of the Apoſtles it is euident, that beſides all the labours, trauels, needes, ſufferings, perſecutions, and calamities, which were infinite, and in mans ſight intollerable, if wee beleeue Sainte Paul, recounting the ſame, beſides all this (I ſay) God woulde not bee ſatiſfied except he had their bloode alſo: and ſo wee ſee that hee ſuffered none of them to die naturallie, but onely Saint Iohn: albeit, if wee conſider what Iohn alſo ſuffered in ſo long a life as hee lived, beeing baniſhed by Domitian to Pathmos: and at an other time, thruſt into a tunne of hote oile at Rome, as Tertullian and Saint Ierome doe reporte, wee ſhall ſee that his part was no leſſe than others in this cuppe of his maſter. I might reckon vpp heere infinite other examples: but it needeeth not, For it may ſuffice, that Chriſt hath giuen this general rule in the newe teſtament, *Hee that taketh not vp his Croſſe and followeth mee, is not worthye of mee*. By which is reſolued plainelye, that there is no ſaluation nowe to bee had, but onelye for them that take vp (that is, doe beare willingly) their proper croſſes: & there with doe follow their Captaine, walking on with his croſſe on his ſhoulders before them.

1 Cor.4. 2.Cor.1. 6.11.12 Act.20. Rom.8. Iohn.10.

Tert lib.de præſcri.hæretic. Ierom.lib. con.Iouin.

Mat.10.

6 But heere some man may say: If this be so that no man can be saued without a crosse, that is, without affliction, & tribulation: howe doe all those that liue in peace-able times and places, where no persecution is, no trouble, no affliction or tribulation? To which I aunswere: first that if there were any such time or place, the men liuing therein, should be in great danger: according to the saying of the Prophet: *They are not in the labour of other men: Nor yet whipped and punished as others are, and therefore pride possessed them, and they were couered with iniquitye and impietye: and their iniquitye proceeded of their fatnes, or abondence.* Secondlie I aunswere: that there is no such time or place so voide of tribulation, but that there is alwaies a crosse to bee founde for them that will take it vp. For either is there pouertye, sickenesse, slaunder, enmitie, iniurie, contradiction, or some like affliction offered continuallye: for that those men neuer want in the world, whereof the Prophet saide: *These that doe render euill for good did detract from mee, for that I followed goodnesse.* At the leastwise, there neuer want those domesticall enemies, of which Christ speaketh: I meane either our kindred and carnall friendes, which com-

Psal. 72.

Psalm. 37.

Mat. 7.

commonlie reſiſt vs, if wee begin once throughly to ſerue God: or elſe our own diſordinate affections, which are the moſt perilous enemies of all: for that they make vs war vpon our own ground. Againe, there neuer want the temptations of the world, & diuell: the reſiſting whereof is much more difficulte in time of peace and wealth, that in time of externall affliction and perſecution: for that theſe enemies are ſtronger in flatterie, than in force: which a godly father expreſſeth by this parable: The ſun and winde, ſaith he, agreed on a daie to prooue their ſeuerall ſtrengthes, in taking a cloake from a waifaring man. And in the forenoone the vvinde vſed all violence that hee coulde to blowe off the ſaide cloake: but the more he blewe, the more faſt helde the trauellet his cloake, and gathered more cloſelie about him. At afternoone the ſun ſent foorth his pleaſant beames, & by little & little ſo entered into this man, as hee cauſed him to yeelde and put off, not only his cloake, but alſo his cote. Whereby is meante (ſayeth this father) that the allurementes of pleaſure are more ſtronge, and harder to be reſiſted, than the violence of perſecution. The like is ſhewed by the example of Dauid, who-

Time of peace more dangerous then of perſecution.

A parable.

vvho resisted easilie manie assaultes of aduersitie: but yet fell dangerously in
2.Reg.11. time of prosperitie. Whereby appeareth that vertuous men haue no lesse warre in time of peace, than in time of persecution: and that neuer there wanteth occasion of bearing the crosse & suffering affliction, to him that will accept of the same. And this may suffice of this first point, to proue that euery man must enter into heauen by tribulation, as Sainte Paul saith.

7 Touching the seconde, why God woulde haue this matter so: it were sufficient to answere, that it pleased him best so, vvithout seeking any further reason of his meaning heerein: euen as it pleased him * vvithout all reason in our sight, to abase his sonne so much as to sende him hither into this worlde to suffer and die for vs. Or if we will needes haue a reason heereof, this one might

The cause why God sendeth affliction to the godly.

B

*There was great reason in it, for that seeing man had sinned, by man was the iustice of God to be satisfied, which notwithstanding no man, but he alone coulde doe. Whereby it maie seeme, that although God hath giuen to this our Authour a very good gifte in perswading to godlinesse of life, for which wee haue to esteeme of him accordingly: yet hath he not giuen him therewithall, so full a knowledge of the misterie of our redemption in Christ. So it is lesse marvell, that hee is in matters of controuersie further to seeke than otherwise by his holy disposition, wee may thinke that he should.

be

bee sufficient for al: that seeing we looke for so great a glory as we doe, we shoulde labour a little first for the same, and so be made somewhat worthy of Gods fauour, and exaltation. But yet for that it hath pleased his diuine maiestie, not onelie to open vnto vs his will and determination for our suffering in this life: but also diuerse reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which do suffer: I wil in this place repeat some of the same, for declaration of his exceeding great loue, and fatherly care towardes vs.

8 The first cause then, and the most principall, is to increase thereby our glorie in the life to come. For hauing appointed by his eternall wisedome and iustice, that none shall bee crowned there, but such as indure (in some good measure) a fight in this woorlde: the more and greater combates that hee giueth (together with sufficient grace to ouercome therein) the greater crowne of glorie prepareth hee for vs at our resurrection. This cause toucheth the Apostle in the woordes alleadged of the Saintes of the olde testament, to wit, that they receiued no deliueraunce from their miseries in this woorlde, to the

Increase of glory.

2. Tim. 2. Apoc. 2.

Heb. 11.

end

ende that they might finde a better resurrection in the world to come. This also meant Christ expreslie, when hee

Mat. 5. saide: *Happie are they which suffer persecution, for theirs is the kingdome of heauen: happie are ye, when men speake euill, and persecute you, &c. Reioice and bee glad (I saie) for that your reward is greate in heauen.* Hitherto also appertaine al those

Mat. 10. Mat. 19. Esai. 59. promises. *Of gaining life by leesing life: of receiuing an hundred for one,* and the like. Heerehence doe proceede all those large promises to mortification, and newenesse of life. In both which are great conflictes against the flesthe, worlde, and our owne sensualitie, and cannot bee performed but by sufferinges, and afflictions. Finally Saint Paule declareth this matter fullie, when hee saieth: *That little and short tribulation in this life worketh a weight of glorie ouer all measure in the height of heauen.*

2 Hate of the world. 9 The second cause why God appointed this, is to drawe vs thereby from the loue of the worlde, his professed enemy: as in the next Chapter shall bee shewed at large. This cause the Apostle S. Paul vttereth in these woordes: *Wee are punished of God, to the ende wee should not be*

2. Cor. 11. *damned with this worlde.* Euen then, as a Nurse,

Nurse, that to weane her childe from the liking of her milke, doeth annoint her Teate vvith Aloes, or some other such bitter thinge: so our mercifull Father, that woulde retire vs from the loue of woorldely delightes, vvhereby infinite men doe perishe dayly, vseth to sende tribulation: vvhich of all other thinges hath most force to woorke that effect: as wee see in the example of the Prodigal Sonne, who coulde by no meanes be staied from his pleasures, but only by affliction. Luc.15.

3 A medicine to cure our diseases.

10 Thirdlie, God vseth tribulation as a most present and soueraigne medicine, to heale vs of many diseases otherwise almost incurable. And first, of a certaine blindenesse, and careles negligence in our state, contracted by wealth, and prosperitye. In which sense the Scripture saith: *That affliction giueth vnderstanding.* And the wise manne affirmeth, that, *The rodde bringeth vvisedome*: as also the sight of Tobie vvas restored by the bitter Gall of a fish. And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses: all vvhich came to discrie their owne faultes by tribulation, which they woulde neuer haue doone in time of prosperitye. Eccle.28. Prou.19. Tob.12. Dan.4. 2.Mac.9. 2.Par.33.

the

The like we reade of the brethren of Ioseph, who falling into some affliction in Egypt, presently entred into their owne consciences and saide: *We suffer these thinges worthyly, for that we sinned against our brother.* And as tribulation bringeth this light, whereby wee see our owne defectes: so helpeth it greatly to remoue and cure the same: wherin it may be well likened to the rodde of Moses. For as that rodde striking the harde rocke, brought foorth water, as the scripture saith: so, this rodde or affliction falling vppon stony harted sinners, mollifieth them to contrition, & oftentimes bringeth forth the flouds of teares to repentaunce. In respect whereof holye Toby saith to God: *In time of tribulation thou forgiuest sinne.* And for like effect it is cõpared also to a file of Iron, vvhich taketh avvaye the rust of the soule: also to a purgation that driueth out corrupt humors: and finally to a goldsmiths fire, which consumeth away the reffuse mettals, and fineth the golde to his perfection. *I will trie thee by fire to the quicke* (saieth GOD to a sinner by Esaie the Prophet) *and I will take away all thy tin and refuse mettall.* And againe by Ieremie, *I will melt them, and trie them by fire.* This he meant of the fire of tribulation,

Gen. 42.
Exod. 17. Deut. 8. Psal. 77.
Tob. 3.
Iob. 23.
Pro. 17.
Eccle. 2.
Esai. 1.
Ierem. 9.

tion, whose propertie is (according as the scripture saith) to purge and fine the soule, as fire purgeth and fineth golde in the furnace. For besides the purging, and remouing of greater sinnes, by consideration and contrition, (which tribulation worketh, as hath beene shewed,) it purgeth also the rust of infinite euill passions, appetites, & humors in man: as the humour of pride, of vaine-glory, of sloth, of choler, of delicate niceneſſe, and a thousande moe, which prosperity ingendereth in vs. This God declareth by the Prophet Ezechiell, saying of a rustie soule, *Put her naked vppon the hoate coales, and let her heate there, vntill her brasse bee melted from her, and vntill her corruption bee burned out, and her rust consumed. There hath bin much labour and sweat taken about her, and yet her ouermuch rust is not gone out of her.* This also signifieth holy Iob, when hauing saide that *God instructeth a man by discipline or correction, to the ende hee maie turne him from the thinges that hee hath done, and deliuer him from pride*, which is vnderstoode of his sinfull actes; hee addeth a little after, the maner of this purgation, saying: *His flesh beeing consumed by punishmentes, let him returne againe to the daies of his youth.* That is, all his fleshlie humours and passions

Sap. 3. Zoch. 13.

Ezech. 24.

Iob. 33.

Vers. 25.

passions being now consumed by punishments and tribulations, let him begin to liue againe in such purity of soule, as hee did at the beginning of his youth, before he had contracted these euil humours & diseases.

4 A preseruatiue. Ezech. 22.

11 Neither only is tribulation a strong medicine to heale sinne, and to purge awaie the refuse mettals in vs of brasse, tin, iron, leade, and drosse, as GOD by Ezechiell saieth: but also a most excellent preseruatiue against sinne for the time to come: according as good King Dauid saide, *Thy discipline, O Lorde, hath corrected mee for euermore.* That is, it hath made mee vvarie, and watchful not to committe sinne againe, according as the Scripture sayeth in an other place: *A gratious infirmitie, or affliction maketh the foole sober.* For vvhich cause the Prophete Ieremie calleth tribulation, *Virgam vigilantem*: A watchful rodde. That is, as Saint Ierome expoundeth it, a rodde that maketh a man watchfull. The same signifieth God, when he saith by Ose, the Prophet, *I wil hedge in thy waie with thornes.* That is, I wil so close thy life on euerie side with the remembraunce and feare of affliction, that thou shalt not dare to treade awrie, least thou treade vppon a thorne. All which,

Psal. 17. Eccle. 1. Ierem. 1. Ose. 2.

good

good Dauid expresseth of himselfe in these woordes, *Before I was humbled and broughte lowe by affliction, I did sin and offended thee, O Lorde, but after that time I haue kept thy commaundementes.* Psal. 118.

5

12 Of this also appeareth an other cause, why God afflicteth his elect in this life, and that is, to preuent his iustice vppon them in this world to come. Touching which S. Barnard saieth thus, Oh vvoulde to God some man woulde nowe before hand prouide for my heade aboundance of waters, and to mine eies a fountaine of teares; for so happilye the burning fire shoulde take no holde, where running teares had cleansed before. And the reason of this is, as that holy man himselfe noteth after, for that God hath saide by Naum the Prophet, *I haue afflicted thee once, and I will not afflict thee againe: there shall not come from mee a double tribulation.* Num. 1.

A preuenting of punishment.

Ser. 55. in Cant.

6

13 Sixtly God sendeth tribulation vpon his seruants, to prooue them thereby, whether they be faithfull and cõstant or no: that is, to make themselues & other men see & confesse, how faithfull or vnfaithfull they are. This after a sort was figured, when Isaac woulde grope and touch his Son Iacob, before hee woulde blesse him. And this the Scripture expresseth

To proue vs

Gen. 27.

presseth plainelie, when talking of the tribulation laid vppon Abraham, it addeth, *Tentauit Deus Abraham:* God tempted Abraham by these meanes to prooue him. And Moises saide to the people of Israell; *Thou shalt remember howe thy God led thee fortie yeares about the desart to afflict thee, and tempt thee, to the ende it might appeare what was in thy heart: whether thou wouldest keepe his commandementes or no.* And againe a few chapters after: *Your God and Lorde doth tempt you, to the ende it might be manifest whether you loue him or no, with all your hearte, and with all your soule.* In which sence also the Scripture saith of Ezechias, after manye praises giuen vnto him, *That God left him for a time to bee tempted, that the thoughtes of his hearte might thereby bee made manifest.* And that this is Gods fashion towardes all good men, king Dauid sheweth in the person of all, when he saith, *Thou hast prooued vs, O Lord, thou hast examined vs by fire: thou hast laid tribulation vppon our backes, and hast brought men vppon our heades.* And yet howe well he liked of this matter, he signifieth, whē he calleth for more thereof in another place, saying, *Trie mee O Lorde, and tempt mee: burne my raines and hearte within me.* That is, trie me by the way of tribulation

Gen. 22.
Deut. 13.
Deut 13.
2. Par. 32.
Psal. 65.
Psal. 25.

lation and persecution, search out the secretes of my hearte and reines: let the worlde see whether I will sticke to thee in aduersity or no. Thus saide that holie Prophet, well knowing that, which in another place the holy Ghost vttereth, that, *As the furnace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onely do holde when they come to the furnace, & those which are crased doe breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfait bewray themselues, according to the saying of Christ, *In tempore tentationis recedunt:* They depart from mee in time of temptation. Eccle. 2. Luc. 8.

14 The seuenth reason, why God laieth tribulation vppon the vertuous, is, thereby to make them run vnto him for aide and helpe: euen as the mother, to make her childe more to loue her, & to run vnto her, procureth the same to bee made affraide & terrified by others. This God expresseth plainly by the Prophet Ose, saying of those that he loued, *I will drawe them vnto mee, in the ropes of Adam, in the chaines of loue, and will seeme vnto them as though I raise vp a yoke vpon their iawe bones.* By the ropes of Adam, hee meaneth affliction, whereby hee drewe Adam

7 To make men run to God. Ose. 11.

Adã to know himselfe, as also appeareth by that he addeth of the heauie yoke of tribulation, which hee will laye vppon the heades and faces of his seruants, as chaines of loue, thereby to drawe them vnto him. This chaine had drawen Da-
Psal.31. uid vnto him, when he saide, *O Lord, thou art my refuge from the tribulation of sinner.*
Esa.26. As also those whereof Esaye saith, *They sought thee out, O Lorde, in their affliction.*
Psal.15. Also those of whome Dauid saide, *Infirmities were multiplied vpon them, and after that they made haste to come.* And GOD
Ose.6. saieth generally of all good men. *They will rise betimes in the morning, and come to me in their tribulation.* Wherefore holy king Dauid, desiring to doe certaine
Psal.32. men good, and to winne them to God, saith in one of his Psal. *Fill their faces (O Lorde) with shame and confusion, and then will they seeke vnto thy name.* And this is true (as I haue said) in the elect and chosen seruantes of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doeth this chaine of loue win them vnto God. Whereof God himselfe complaineth, saying. *In vaine haue I striken your children, for they haue not receiued my Discipline.* And a-
Iere.2. gaine the Prophet Ieremie saith of them to God. *Thou hast crushed them, and they*

haue

haue refuſed to receiue thy Diſcipline: they haue hardened their faces, euen as a rocke, and will not returne to thee. Behold they haue rent the yoke, and broken the chaine. Ierem. 5.

15 Of this now enſueth an eight reaſon, why God bringeth his ſeruantes into affliction: to wit, thereby to ſhewe his power and loue in deliuering them. For as in this woorlde a princely minde deſireth nothing more, than to haue occaſion vvhereby to ſhewe his abilitie and good will vnto his deare friend: ſo God, which hath all occaſions in his owne handes, and paſſeth all his creatures together in greatneſſe of loue and nobility of minde, vvoorketh purpoſelie diuerſe occaſions and opportunities, vvhereby to ſhewe and exerciſe the ſame. So he brought the three children into the burning furnace, thereby to ſhew his power and loue in deliuering them. So he brought Daniell into the Lyons denne, Dan. 3. 9. 13. Iob 12. Gen 37. Tob. 2. 12. Suſanna vnto the point of death, Iob, into extreame miſerie, Ioſeph into priſon, Tobie vnto blindneſſe: thereby to ſhew his power and loue in deliueraunce. For this cauſe alſo did Chriſt ſuffer the ſhip to be almoſt drowned, before he would awake. And Saint Peter to be almoſt vnder the water, before he would take him by the hand.

8 To manifeſt gods power and loue in deliuering.

16 And

The ioie of deliuerance

16 And of this one reason, manie other reasons and most comfortable causes doe appeare of Gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioie and delight thereof, than if we had neuer suffered the same. For as water is more gratefull to the wayfaring man, after a long drought, and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuerie more sweet after persecution or tribulation: according as the Scripture saith, *Speciosa misericordia Dei in tempore tribulationis*: The mercie of God is beautiful & pleasant in time of tribulation. This signified also Christ, when he saide, *Your sorrowe shall bee turned into ioy*: that is, you shall reioice, that euer you were sorrowfull. This had Dauid prooued, when he saide, *Thy rod (O Lorde) and thy staffe haue comforted mee*: that is, I take great comfort that euer I was chastised with them. And againe, *according to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euery sorrowe that I receiued in time of affliction, I receiue nowe a consolation after my deliueraunce. And againe in another place: *I will exulte and reioice in thy mercy, O Lorde*. And wherefore (good

Eccle. 35.

Iohn. 16.

Psal. 22.

Psal. 93.

(good) King vvilt thou so reioice? It followeth immediatelie. *For that thou hast respected mine abasement, and hast deliuered my soule from the necessitie vvherein shee vvas, and hast not left me in the handes of mine enemie.* This then is one most gracious meaning of our louing and mercifull father, in afflicting vs for a time: to the ende our ioie maie be the greater after our deliueraunce, as no doubt but it vvas, in all those whome I haue named before, deliuered by gods merite. I meane Abraham, Ioseph, Daniell, Sidrach, Misach, and Abednago, Susanna, Iob, Tobias, Peter, and the rest, vvho tooke more ioie after their deliueraunce, than if they had neuer beene in affliction at all. When Iudith had deliuered Bethulia, and returned thither vvith Holofernes head there was more heartie ioie in that Citie, than euer there would haue beene if it had not beene in distresse. When Sainte Peter was deliuered out of prison by the Angell, there was more ioie for his deliuerance in the Church, than could haue bin, if he had neuer beene in prison at all. Psal. 30. Iudith. 6. 14. 15. Act. 12.

17 Out of this great ioy resulteth an other effecte of our tribulation, much pleasaunt to God, and comfortable to Thanesgiuing for our deliuerace

our ſelues: and that is a moſt hearty and earneſt thankeſgiuing to GOD for our deliueraunce: ſuch as the Prophet vſed, when hee ſaide after his deliueraunce: *I for my part will ſing of thy ſtrength, and vvill exalt thy mercie betimes in the morning, for thou haſt beene my aider and refuge, in the daie of tribulation.* Such harty thankes & praiſe did the children of Iſrael yeelde to GOD for their deliueraunce: vvhen they were paſſed ouer the red ſea, in that notable ſong of theirs, which beginneth, *Cantemus Domino*: And is regiſtred by Moſes in Exod. From like harty effect came all thoſe ſongs of Anna, Debora, and Iudith, mooued thereunto by the remembrance of their affliction paſt. And finally this is one of the chiefeſt thinges that God eſteemeth and deſireth at our hands: As he teſtifieth by the Prophet, ſaying: *Call vppon mee in the daie of tribulation, I vvill deliuer thee, and thou ſhalt honour me.*

Pſalm.58.

Exodus. 15.

1. Reg. 2 Iudic. 5. Iudith. 12.

Pſalm. 30.

18 Beſides all theſe, God hath yet further reaſons of laying perſecution vppon vs: as for example: for that by ſuffering, and perceiuing indeede gods aſſiſtance & conſolation therein, wee come to be ſo hardie, bold and conſtante in his ſeruice, as nothinge afterwarde can diſmaie vs: euen as Moſes, though hee were

11 Emboldening vs in gods ſeruice

firſt

Firſt afraide of the Serpent made of his rod, and fled away from it: yet, after by Gods commaundement he had once take it by the taile, he feared it no more. Exod. 4.

This the Prophet Dauid expreſſeth notably when he ſaith: *God hath beene our refuge and ſtrength, & helper in our great tribulations: and therfore we wil not feare, if the whole earth ſhould be troubled, & the mountaines caſt into the midſt of the Sea.* What greater confidence can bee imagined than this? Pſalm. 45.

12 The exerciſe of al the vertues.

19 Againe, by perſecution and affliction God bringeth his children to the exerciſe of many of thoſe vertues that doe belong to a Chriſtian man, and to enter into ſome reaſonable poſſeſſion of them. As for example: Faith is exerciſed in time of tribulation, in conſideringe the cauſes of Gods exerciſing of vs, and beleeuing moſt aſſuredlye the promiſes hee hath made for our deliueraunce. Faith.

Hope is exerciſed in conceiuing and aſſuring her ſelfe of the reward promiſed to them that ſuffer patience. Hope.

Charitie is exerciſed in conſidering the loue of Chriſt ſufferinge for vs, and thereby prouoketh the afflicted to ſuffer againe with him. Charitie.

Obedience is exerciſed in comfortinge our willes to the will of Chriſt. Obedience.

Patience in bearing Patience.

Humilitie. bearing quietly: Humility in abasing our selues in the sight of God: And so likewise al other vertues, belõging to a good Christian, are stirred vp, and established in man by tribulation, according to the saying of S. Peter: *God shall make perfect, confirme and establish those which haue suffered a little for his name.*

1.Pet.5.

13 To make vs like vnto Christ.

20 Finally Gods meaning is, by laying persecution and affliction vppon vs. to make vs perfect Christians. that is, like vnto Christ our Captaine, vvhome the Prophet calleth: *Virum dolorum & scientem infirmitatem*: A manne of sorrowes, and one that had tasted of all manner of infirmities: thereby to receiue the more glorye at his rerurne to heauen, and to make more glorious all those that will take his parte therein. To speake in one woorde, God vvoulde make vs by tribulation crucified Christians, which is the most honourable title that canne bee giuen vnto a creature, crucified (I saye) and mortified, to the vanities of this woorld, to the flesshe, and to our owne concupiscence and carnal desires: but quicke and full of all liuelie spirit, to vertue, godlinesse & deuotion. This is the heauenlye meaning of our soueraigne Lorde and God, in sending vs persecution, tribulation,

Esa.53. Crucified Christians.

and

and affliction, in respect vvhereof holie Iob doubteth not to saye, *Blessed is the man that is afflicted by God*. And Christ himselfe yet more expresselie: *Happie are they which suffer persecution*. If they are happie and blessed thereby: then are the worldlie greatlie awrie: vvhich so much abhor the sufferaunce thereof: then is God but vnthankefullye dealt withall by many of his children, who repine at this happinesse bestowed vppon them: whereas indeede they shoulde accept it with ioye and thankesgiuinge. For proofe and better declaration whereof, I will enter now into the third point of this Chapter, to examine what reasons and causes there be to induce vs to this ioyfulnesse & contentation of tribulation. Iob.5. Mat.5.

31 And first the reasons laide downe alreadie of Gods mercifull and Fatherlye meaninge in sendinge vs affliction, might bee sufficient for this matter: that is, to comfort and content any christian man or woman, who taketh delight in gods holie prouidence towardes them. For if God doe sende afflictiō vnto vs, for the increase of our glorye in the life to come: for drawing vs from infection of the worlde: for opening our eies, & curing our diseases, and for pre- The thirde Part of this chap why tribulation shoulde be receiued ioifully.

seruing our soules from sinne hereafter (as hath beene shewed) vvho can bee iustly displeased therewith, but such as are enemies to their owne good? Wee see that for the obtaining of bodilye health: wee are content, not onely to admit manie bitter and vnpleasant medicines; but also (if neede require) to yeeld willingly some part of our blonde to bee taken from vs. And howe much more shoulde wee doe this, to the ende that we hazarde not the eternall health and saluation of our soule? But nowe further, if this medicine haue so many mo commodities besides, as haue bin declared: if it serue heere for the punishmente of our sinne, due otherwise at an other place in farre greater quantity and rigour of iustice: if it make a triall of our estate, and doe draw vs to God: if it procure Gods loue towards vs: yeelde matter of ioye by our deliueraunce prouoke vs to thankefulnesse: imbolden and strengthen vs: and finally, if it furnish vs with all vertues, and doe make vs like to Christ himselfe: then is there singular great cause why wee shoulde take comfort and consolation therein: for that to come neere & to bee like vnto Christ, is the greatest dignitie and prehemi-nence in the world. Lastly, if gods eter-

nall

nall vviſedome hath ſo ordained and appointed that this ſhall bee the badge and liuerie of his Sonne, the high way to heauen, vnder the ſtandard of his croſſe: then ought wee not to refuſe this liuerie, nor to flie this waie, but rather vvith good Peter & Iohn to eſteeme it a great dignitie, to be made worthie of the moſt bleſſed participation thereof. We ſee that to weare the coulours of the Prince is thought a prerogatiue amonge courtiers in this vvoorlde: but to weare the robe or crowne it ſelfe, vvere too great a dignitie for any inferiour ſubiect to receiue. Yet Chriſt our Lord and king is content to impart both of his vvith vs. And how thē ought we, I pray you, to accept thereof. Act. 5.

22 And nowe, as I haue ſaide, theſe reaſons might bee ſufficient to comfort and make ioiefull all thoſe that are called to ſuffer affliction & tribulation. But yet there wante not ſome more particular conſiderations beſides. VVhereof the firſt and moſt principall is, that this matter of perſecution commeth not by chaunce or caſualtie, or by anie generall direction from higher povvers: but by the ſpeciall prouidence and peculiar diſpoſition of God, as Chriſt ſheweth at large in Saint Matthewes Speciall conſiderations in affliction. Mat. 10.

Gospell: that is, this heauenly medicine or potion is made vnto vs, by Gods owne hande in particular. Which Christ signifieth, when he saieth: *Shall I not drinke of the cuppe vvhich my father hath giuen mee?* That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who would saie, it were too much ingratitude. Secondlie it is to bee noted, that the verie same hande of God which tempered the cup for Christ his owne Sonne, hath done the same also for vs, according to Christ his saying: *Yon shall drinke of my cuppe*: That is, of the same cuppe which my Father hath tempered for me. Heereof it followeth: that vvith what hearte and loue GOD tempered this cuppe vnto his owne Sonne, vvith the same hee tempered it also to vs: that is, altogether for our good, and his glorie. Thirdly it is to be noted, that this cuppe is tempered vvith such special care, as Christ saieth, that what trouble or daunger soeuer it seeme to woorke, yet shall not one haire of our heade perish by the same. Nay further is to bee noted that which the Prophet saieth: *O Lord thou shalt giue vs to drinke in teares in measure*. That is, the cuppe of teares and tribulation shall be so tempered in measure

Iohn.6.

Mathew.10

Luc.16.

Marke.10.

Psalm.77.

ſure by our heauenlye phyſition, as no man ſhall haue aboue his ſtrength. The doſe of aloes, and other bitter ingredientes ſhalbe qualified with manna, and ſufficient ſweetenesſe of heauenlye conſolation. *God is faithfull* (ſaith S. Paul) *and will not ſuffer yow to bee tempted aboue your abilitye.* This is a ſingular point of comfort, and ought alwaies to be in our remembrance. 1. Cor. 10

23 Beſides this wee muſt conſider that the appointinge and temperinge of the cuppe, beinge nowe in the handes of Chriſt our Sauiour, by the full commiſſion graunted him from his father: and hee hauinge learned by his owne ſufferinges (as the Apoſtle notifieth) what it is to ſuffer in fleſhe and bloud: we may bee ſure that hee will not laye vppon vs more than we can beare. For, as if a man had a father or brother, a moſt skilfull phyſition, and ſhoulde receiue a purgation from them, tempered with their owne handes, he might be ſure it would neuer hurte him what rumbling ſoeuer it made in his belly for the time: ſo and much more may wee bee aſſured of the potion of tribulation miniſtred vs, by the hande of Chriſt: though (as the Apoſtle ſaith, it ſeeme vnto vs vnpleaſaunt for a time. But aboue all other Man. 18. Heb. 5 Heb. 12.

comfortable cogitations, this is the greateſt and moſt comfortable, to conſider, that hee deuideth this cup onlye of loue as himſelfe proteſteth, and the Apoſtle proueth: that is, hee giueth out portions of his croſſe (the richeſt iewell that hee maketh accounte of) as worldly Princes doe their treaſure, vnto none, but vnto choſen and picked friends: & among them alſo, not equallie to each man, but to euerie one a meaſure, accordinge to the meaſure of good will, wherewith hee loueth him: This is euident by the examples before ſet downe of his deareſt friendes, moſt of all afflicted in this life: that is, they receiued greater portions of his treaſure, for that his good will was greater towardes them. This alſo may be ſeene manifeſtly in the example of Saint Paul: of whome after Christ had ſaide to Ananias: *Vas electionis eſt mihi*: Heeis a choſen veſſell vnto mee: Hee giueth immediatelie the reaſon thereof: *For I will ſhew vnto him, what great things he muſt ſuffer for my name*. Loe here, for that hee was a choſen veſſell; therefore hee muſt ſuffer greate matters. Doeth not the meaſure of ſuffering goe then according to the meaſure of Gods loue vnto vs? Surelie Saint Peter knewe well how the

Apoc. 3. Heb. 12

Gods meaſure of tribulation goeth according to the meaſure of his loue.

Acts 9.

1. Pet. 2.

matter

matter went, & therfore he writeth thus: *If you liuing well, doe suffer with patience, this is a grace or a priuiledge before God.* And againe a little after: *If you suffer reproch in the name of Christ, you are happy: for that the honour, and glorie, and power of God, & of his holie spirit shall rest vpon you.* 1. Pet. 4

24 Can there be anie greater reward promised, or any more excellent dignity, than to be made partaker of the honour, glorie, and power of Christ? Is it maruell nowe if Christ saide: *Happy are you when men reuile and persecute you?* Is it maruell though he saide: *Gaudete in illa die, & exultate:* Reioice and triumph yee at that daie? Is it maruel though Saint Paul saide: *I take great pleasure, and doe glorie in mine infirmities, or afflictions, in my reproaches, in my necessities, in my persecutions, in my distresses for Christ?* Is it maruell if Peter and Iohn, beeing reproached and beaten at the iudgemente seate of the Iewes, went awaie reioicing that they were esteemed vvoorthye to suffer contumely for the name of Iesus? Is it maruell though S. Paule accounteth this such a high priuiledge giuen to the Philippians, when he said: *It is giuen to you not only to beleeue in Christ, but also to suffer for him, and to haue the same combate vvhich you haue seene* Mat. 5. Luc. 6. 2. Cor. 12. Acts. 5 Phil. 1.

seene in mee, and nowe heare of mee. All this is no maruell (I saie) seeing that suffering with Christ, and bearing the crosse with Christ, is as a great prefermente in the court of heauen, as it should be in an earthlie courte, for the prince to take off his own garmente, & lay it on the backe of one of his seruantes.

Tribulation a signe of predestination.

25 Of this nowe followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especiallie when grace is also giuen, to beare it patiently) is a greate coniecture of predestination to eternall life (for so much doe all those argumentes before touched insinuat:) as also on the contrary parte, to liue in continuall prosperitie, is a dreadfull signe of euerlasting reprobation. This pointe is marueilouslie proued by the Apostle vnto the Hebrewes, and greatlie vrged. And Christ giueth a plaine signification in S. Luke, when he saieth, *Happie are you that weepe nowe, for you shall laugh.* And on the other side: *Wo vnto you that laugh nowe, for you shall wepe: vvo vnto you rich men, which haue your consolation here in this life.* And yet more vehementlie than all this doth the saying of Abraham to the rich man in hell (or rather Christes words parabolically

Heb. 12.

Luc. 6.

Luc. 19.

holically attributed vnto Abraham) confirme this matter: for hee saieth to the rich man, complaining of his torment, *Remember childe, that thou receiuedst good in thy life time*: He doth not say (as S. Barnard wel noteth) *Rapuisti* Thou tookest them by violence, but *Recepisti*, thou receiuedst them. And yet this nowe is obiected against him as wee see. Dauid handleth this matter in diuerse places, but purposely in two of his Psalmes, and that at large: & after long search & much admiration, his conclusion of wicked men prospered aboue other in the worlde is this: *verumtamen* * *propter dolos posuisti eis, deiecisti eos dum allcuarentur*: Thou hast giuen them prosperity (O Lorde) to deceiue them withall: and thou hast indeede throwen them downe by exalting them: that is, thou hast throwen them downe to the sentence of damnation, in thy secret and inscrutable

Psal. 27. & 73.
Psal. 73. Verse 18.

B

* In this they vary from S. Ierom who translateth according to the Hebrewe. In lubrico posuisti eos; that is, thou hast set them in slipperie places. So in this also the olde translation followeth not the Hebrewe nor Ierome, but the Greeke translation of the seuentie interpreters: saiuing that it doth omit Kaka Mala, & so maketh the sence obscure. But so much as therein it swarueth from the purite of the text: so much doth that which hereon they builde, want sufficient warrant in this place: which notwithstanding being soberly vnderstood, is agreeable to the iustice of God, and standeth by warrant of other places. In Apendice Tom. 3. Hierom. in eodem Psalm.

table

table determination. Heere the com-
Com. in Iob parison of Saint Gregorie taketh place: that as the Oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept vnder daylie labour of the yoke: so fareth it with euil and good men. In like maner
Mat. 37. the tree that beareth no fruite, is neuer beaten, (as we see) but only the
Ep. Iude. fruitefull, and yet the other, as Christ saith, is reserued for the fire. The sicke man that is past all hope of life, is suffered by the Phisition to haue whatsoeuer hee lusteth after: but hee whose health is not despaired, cannot haue that libertie graunted. To conclude,
3. Reg 6. the stones that must serue for the glorious temple of Salomon, were hewed, beaten, and polished without
1. Pet. 2. the Church, at the quarry side: for that no stroke of hammer might be heard within the temple, Saint Peter saith, that the vertuous are chosen stones, to bee placed in the spirituall building of GOD in heauen, vvhere there is no beating, no sorrowe, no tribulation.
Apoc. 21. Heere then must vvee bee polished, hewed, and made fitte for that glorious temple: heere (I saie) in the quarry of this worlde: here must we be fined, heere must wee feele the blowe of the ham-

mer,

mer, & be moſt glad when wee heare or feel the ſame: for that it is a ſigne of our election to that moſt glorious houſe of Gods eternall manſion.

Tribulation bringeth the companie of God himſelfe.

26 Beſides this matter of predeſtination and election, there is yet another thinge of no ſmall comfort to the Godlye afflicted, founded on theſe woordes of God: *cum ipſo ſum in tribulatione*: I am with him in tribulation: whereby is promiſed the companye of God himſelfe in affliction and perſecution. This is a ſingular motiue (ſaith S Barnard) to ſtirre vp men withall to imbrace tribulation, ſeeing in this world for good companie men aduenture to doe anie thing. Ioſeph was carried captiue in Ægypt, and God went downe with him, (as the Scripture ſaith:) yea more than that, hee went into the dungeon, and was in chaines with him. Sidrach, Miſach, and Abdenago were caſt into a burning furnace, & preſently there was a fourth came to beare them companie: of whome Nabuchodonoſor ſaith thus. Did wee not put three men onelie bound into the fire? And his ſernauntes aunſwered, yea verilie: but beholde (ſaith hee) I ſee foure men vnbounde, walking in the middeſt of the fire: and the ſhade of the fourth

Pſal 60.

Gen. 37.
Sap 10.

Dan. 3.

is

Iohn.9. is like the sonne of God. Christ restored as hee passed by, a certaine begger vnto his sight, which had bin blinde from his natiuity. For which thing the man beinge called in question, and speaking somewhat in the praise of Christ, for the benefite receiued, hee was cast out of the Synagogue by the Pharisees. VVhereof Christ hearing, sought him out presently, and comforting his heart, bestowed vppon him the light of minde much more of importaunce than that of the body giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake, but streight way Christ is at hand to bear him company: and if his eies might be opened, as the eies of Elizeus his Disciple was, to see his companions, the troupes of Angels (I meane) which attend vpon their Lorde in this his visitation, no doubt but his heart woulde greatly bee comforted therewith.

Note this example.

4. Reg. 16.

The assistaun ce of Gods grace in tribulation.

27 But that which the eye cannot see, the soule feeleth: that is, shee feeleth the assistance of Gods grace amiddest the depth of all tribulations. This hee hath promised againe and againe: this he hath sworne: and this he performeth most faithfullye to all those that suffer meekely

meekely for his name. This Saint Paul moſt certainly aſſured himſelfe of, when he ſaide, that he did glorie in all his infirmities and tribulations, to the ende that Chriſt his vertue mighte dwell in him: that is, to the ende that Chriſt ſhoulde aſſiſte him more aboundantly with his grace: *Cum enim infirmor, tunc potens ſum*: For when I am in moſt infirmity, then am I moſt ſtronge, ſaieth he: that is, the more tribulations and afflictions are laide vppon mee, the ſtronger is the aide of Chriſtes grace vnto mee. And therefore the ſame Apoſtle vvriteth thus of all the Apoſtles togither, *Wee ſuffer tribulation in all thinges, but yet vvee are not diſtreſſed: vve are brought into perplexities, but yet we are not forſaken, vvee ſuffer perſecution, but yet we are not abandoned: we are ſtung downe to the ground, but yet vvee periſh not.* This then oughte to be a moſt ſure and ſecure ſtaffe in the hand of all Chriſtians afflicted, that, whatſoeuer befal vnto thē, yet the grace of GOD will neuer faile to hold them vppe, and beare them out therein: for in this caſe moſt true & certain is that ſaying of S. Auſten ſo often repeated by him in his works, that God neuer forſaketh any man, except he be reiected & firſt forſaken by man. 2. Cor. 4.

Serm. 88. de tempt. & de nat. & gra. cap. 26.

28 For the last reason of comforte in affliction, I will ioine two thinges togither of greate force and efficacie to this matter. The first whereof, is the expectation of rewarde, the other is the shortnesse of time vvherein we haue to suffer: both are touched by Saint Paule
2.Cor.4. in one sentence, when he saieth, *That a little and momentanie tribulation in this vvorlde, worketh an eternall weight of glory in the height of heauen.* By momentany hee sheweth the little time wee haue to suffer; and by eternall weight of glorie, hee expresseth the greatnesse of the re-
Apoc.22. warde prepared in heauen for recompence of that suffering. Christ also ioyneth both these comfortes together, when he saith, *Beholde, I come quickelie, and my rewarde is with me.* In that he promiseth to come quickelie, hee signifieth, that our tribulatiõ shal not endure long; by that hee bringeth his revvarde with him, hee assureth vs that hee vvill not come emptie handed, but ready furnished, to recompence our labour thoroughlie. And vvhat greater meanes of incouragement coulde hee vse than this? If a man did beare a very heauy burden, yet if he were sure to bee well paide for his labour, and that hee had but a little waie to beare the same,

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hee woulde straine himselfe greatlye to goe through to his waies ende, rather than for sparing so shorte a labour, to leese so large, and so present a reward. This is our Lordes most mercifull dealing to comfort vs in our affliction, and to animate vs to holde out manfully for a time, though the poize seeme heauy on our shoulders: the comming of our Lorde is euen at hande, and the iudge is before the gates, who shall refresh vs, and wipe away all our teares, and place vs in the kingdome to reape ioye vvithout fainting. And then shall wee proue the saying of holy S. Paul to be true, that *The sufferinges of this woorlde are not vvorthy of that glorye that shall bee reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

Iacob. 5. Mat. 11. Ap. 7. 22. Gal. 9. Rom. 8.

29 And thus hauing declared the first three pointes promised in this Chapter: there remaineth onelye to saie a woorde or two of the fourth: that is, what wee haue to doe for our parts in time of persecution and affliction. And this might bee dispatched in saying onelye, that wee haue to conforme our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease

4 The fourth part of the Chapter.

and

and better remembraunce of the same, I will briefliе runne ouer the principall pointes thereof. First then wee haue to aspire to that (if wee can) which Christ councelleth, *Gaudete & exultate*: Reioyce and triumph. Or if wee cannot arriue to this perfection: yet to doe as the Apostle willeth, *Omne gaudium existimate cum in varias tentationes incideritis*: Esteeme it a matter vvorthy of all ioye, when yee fall into diverse temptations. That is, if wee cannot reioice at it indeede: yet to thinke it a matter in it selfe vvorthy of reioycemente: reprehendinge our selues, for that vvee cannot reach vnto it. And if wee cannot come thus high neither, (as indeede we ought to doe) yet in any case to remember, what in an other place hee saith, *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessitye haue patience, if you vvill receiue Gods promise of euerlastinge life.

1 To reioice in tribulation or at leastwise to haue patience. Luc. 6. Iac. 1.

Heb. 10.

30 Secondlie, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea, Christ beinge vvith them but a sleepe, that is, wee must goe and awake him: wee must crie vnto him with the Prophet, *Exsurge, quare obdormis Domine?* O Lord, arise

2 To come to God by feruent praier. Mat. 8. Psal. 45

riſe, why doeſt thou ſleepe in our miſeries? This wakening of Chriſt doeth pleaſe him wonderfullie, if it bee doone with that aſſured confidence, and of true affectioned children, wherewith Sainte Marke deſcribeth the Apoſtles to haue awakened Chriſt. For their woordes were theſe: *Maſter, doeth it not appertaine vnto you, that vvee periſhe heere?* As who would ſaie, Are not wee youre Diſciples and ſeruantes? Are not you our Lorde and maſter? Is not the cauſe yours? Is not all our truſt and hope in you? How chanceth it then, that you ſleepe and ſuffer vs to be thus toſſed and tumbled, as if wee appertained nothing vnto you? With this affection prayed Eſay, when hee ſaide, *Attende (O Lorde) from heauen, looke hither from the holy habitation of thy glorie? Where is thy zeale? Where is thy fortitude? Where is the multitude of thy merciſull bovvels? Haue they ſhut themſelues vppe novve tovvardes mee? Thou art our father: Abraham hath not knowen vs, & Iſraell hath beene ignoraunt of vs: yea thou art our father (O LORDE) turne thy ſelfe about for thy ſeruantes ſake, for loue of the tribe of thine inheritaunce.* Thus I ſaye vvee muſt call vppon GOD: thus we muſt awake him, when hee ſeemeth to ſleepe Mark.4. Eſai.6.

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in our miseries, with earnest, with devout, with continuall praier: alwaies hauing in our minde that most comfortable parable of Christ, wherein hee saith, that if wee shoulde come to our neighbours doore, and knocke at midnight to borrowe some breade, when he were in bed with his children, and most loth to rise: yet if wee persevere in asking, and beating at his dore still, though he were not our friende, yet woulde hee rise at length, and giue vs our demaunde, thereby at least to be rid of our crying. And how much more will God doe this (saith Christ) who both loueth vs, and tendereth our case most mercifully?

Luc.11.

An important note.

31 But yet heere is one thing to bee noted in this matter: and that is, that Christ suffered the shippe almost to bee couered with vvaues (as the Euangelist saieth) before hee woulde awake, thereby to signifie that the measure of temptations is to bee lefte onelye vnto himselfe: it is sufficiente for vs to reste vppon the Apostles words.

Mat.8.

1.Cor.10. *Hee is faithfull, and therefore hee will not suffer vs to bee tempted aboue our strength.* VVee maye not examine or mistrust his dooinges: wee may not inquire why hee doeth this? Or why sufferethhee that

that? Or how long will he permit these euils to raigne? God is a great God in all his doinges: and when he sendeth tribulation, he sendeth a great deale together, to the ende hee may shew his great power, in deliuering vs, and recompenseth it after, with a great measure of comforte. His temptations oftentimes doe go very deepe, thereby to trie the verie heartes and raines of men. He went far with Elias, when he caused him to flie into a mountaine, and there most desirous of death, to say, *They haue killed all thy Prophets (O Lord) and I am lefte alone, and nowe they seeke to kill me also.* 3.Reg.19. He went farre with Dauid, when he made him crie out: *Why doest thou turne thy face awaie from me, O Lorde? Why doest thou forgette my powertie and tribulation?* Psalm.30. And in another place againe, *I saide with my selfe in the excesse of my minde: I am cast out from the face of thine eies, O Lorde.* God went far with the Apostles, vvhen he enforced one of them to write, *We wil not haue you ignorant (brethren) of our tribulation in Asia, wherein vvee vvere pressed aboue all measure, and aboue all strength: insomuch as it loathed vs to liue any longer.* 2.Corint.1. But yet aboue all others, he went furthest vvith his own deare sonne, when hee constrained him

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to vtter thoſe pittifull, and moſt lamentable words vpon the croſſe, *My God, my God, why haſt thou forſaken me?* Who can nowe complaine of any proofe or temptation whatſoeuer, laid vpon him, ſeeing God would go ſo far with his own deare and onlie ſonne?

Mat.22. Pſal.22.

3 Magnanimity with a ſtrong faith.

32 Heereof then enſueth the third thing, neceſſarie vnto vs in tribulation, which is magnanimitie, grounded vppon a ſtronge and inuincible faith of Gods aſſiſtaunce, and of our finall deliuerance, how long ſoeuer he delaie the matter, and howe terrible ſoeuer the ſtorme doe ſeeme for the time. This God required at our hands as maie bee ſeene by the example of the diſciples, who cried not, *Wee periſh*, before the waues had couered the ſhippe, as S. Matthew writeth: and yet Chriſt ſaid vnto them, *Vbi eſt fides veſtra?* Where is your faith? Saint Peter alſo was not afraide, vntill he was almoſt vnder water, as the Euangeliſt recordeth: and yet Chriſt reprehendeth him, ſaying *Thou man of little faith, vvhy didſt thou doubt?* What then muſt we doe in this caſe deare brother? Surelie wee muſt put on that mightie faith of valiaunt king Dauid, vvho vpon the moſt aſſured truſt he had of Gods aſſiſtance, ſaide: *In*

Mat.8. Luc.8.

Mat.14.

Deo

Deo meo transgrediar murum: In the helpe of my God I will goe through the wall. Pſal. 17.

Of which inuincible faith Saint Paule was alſo, when he ſaid: *Omnia poſſum in eo qui me confortat:* I can doe all thinges in him that comforteth and ſtrengthneth me. Nothing is impoſſible, nothinge is too harde for mee by his aſſiſtaunce. Phil. 4.

We muſt be, as the ſcripture ſaieth, *Quaſi leo confidens abſq; terrore:* Like a bolde and confident lion, which is without terror. Pro. 28.

That is, wee muſt not be aſtonied at any tempeſt, anie tribulation, anie aduerſitie. We muſt ſay with the Prophet Dauid experienced in theſe matters: *I will not feare manie thouſandes of people that ſhoulde inuiron or beſiege mee togeather.* Pſal. 3.

If I ſhould walke amidſt the ſhadowe of death, I will not feare: Pſal. 22.

if whole armies ſhoulde ſtande againſt me, yet my hearte ſhould not trēble, My hope is in God, & therfore I will not feare what man can doe vnto me. God is my aider, and I will not feare what fleſh can doe vnto mee. Pſa. 26. Pſal. 117.

God is my helper and protector, and therefore I will deſpiſe and contemne mine enemies. Pſal. 35.

And in an other Prophet in like ſenſe: *Beholde, God is my Sauiour, and therefore will I deale confidently and will not feare.* Theſe were the ſpeeches of holie Prophetes, of men that knewe well what they ſaide, and had often ta- Eſaie. 12.

sted of affliction themselues: & therfore could saie of their owne experience how insatiable Gods assistance is therein.

33 To this supreme courage, magnanimity, & Christian fortitude, the scriptur exhorteth vs, when it saieth: *If the spirite of one that is in authoritie, doe rise against thee: see thou yeelde not from thy place vnto him.* And againe another scripture sayeth: *Fight for iustice, euen to the losse of thy life: and stande for equity vnto death it selfe: and God shall ouerthrowe thine enemies for thee.* And Christ himselfe yet more effectuallie recommendeth this matter in these woordes, *I saie vnto you my friendes bee not afraide of them which kill the bodie, and afterwarde haue no thing else to doe against you.* And S. Peter yet addeth further: *Nec conturbemini*: that is, Do not only not feare them, but (which is lesse) doe not so much as bee troubled for all that flesh and bloude can doe against you.

Christian fortitude.
Eccle. 10.
Eccle. 4.
Luc. 12.
1. Pet. 3.

34 Christ goeth further in the Apoc. and vseth marueilous speeches, to intice vs to this fortitude: for these are his woordes: *Hee that hath an eare to heare, let him heare what the spirit saieth to the churches: To him that shall conquere, I will giue to eate of the tree of life, vvhich is in the paradise of my God. This saieth the first and*

Apoc. 2.

the

the last: the that was deade, and nowe is aline: *I knowe thy tribulation, and thy povertye; but thou art rich indeede, and art blasphemed by those that say they are true Israelites, and are not: but are rather the synagogue of Sathan. Feare nothing of that which you are to suffer: behold, the diuell will cause some of you to bee thrust into prison, to the ende you may be tempted: and you shal haue tribulatiõ fur* 10. daies. *But be faithful vnto death, and I wil giue thee a crowne of life. Hee that hath an eare to heare, let him heare what the spirite saith vnto the churches: he that shall overcome, shall not bee hurte by the seconde death. And hee that shall overcome and keepe my workes vnto the ende: I will giue vnto him authoritie over nations, even as I haue receiued it from my father: and I will giue him besides the morning star. Hee that shall overcome, shall bee apparelled in white garments: & I wil not blot his name out of the booke of life, but will confesse his name before my father, and before his angels. Behold I come quickelie: holde fast that thou hast, least an other man receiue thy crowne. Hee that shall conquere, I will make him a piller in the temple of my God, and hee shall never go foorth more: and I will write vpon him the name of my God, and the name of the*

*Those ten daies some thinke to haue beene the ten general persecutiõs with in the first 300. yeares after Christ

*But others ratherthink that x doth here signifie many, as in some other places of scripture: and daies as they are broken of by the nights that come betwixt, so to signifie such times of trial as should now and then haue times of breathing likewise: that so

the faithfull may be refreshed, and gather their strength against a fresh assault ensuing. Cap. 3.

citie of my God, which is new Ierusalem: Hee that shall conquer, I vvill giue vnto him to sit with mee im my throne: euen as I haue conquered, and doe sit with my father in the throne.

35 Hitherto are the woordes of Christ to S. Iohn. And in the end of the same booke, after hee had described the ioies and glorie of heauen at large, hee concludeth thus: *And hee that sate on the* Cha. 12. *throne saide to mee: write these wordes, for that they are most faithfull and true. Qui vicerit, possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulu, &c. pars illorum erit in stagno ardenti igne & sulphure, quod est mors secunda.* He that shall conquere, shall posse sse all the ioies that I haue heere spoken of: and I will be his God, and he shall be my son. But they which shalbee fearefull to fight, or incredulous of these thinges that I saide: Eccle. 15. their portion shal be in the lake burning with fire and brimstone, which is the second death.

36 Heere nowe wee see both allurements, and threates, good, and euill, life, and death, the ioies of heauen, and the burning lake, proposed vnto vs. We may stretch out our handes vnto vvhich wee will. If wee fight and conquere (as by Gods grace we may) then are we to enioy

ioy the promises laid down before. If we shewe our selues either vnbeleeuinge in these promises, or fearefull to take the fight in hand, being offred vnto vs: then fall wee into the danger of the contrary threates, euen as S. Iohn affirmeth in another place, that certaine noble men did amõg the Iewes, who beleeued in Christ but yet durst not confesse him, for feare of persecution. Iohn. 12.

37 Heere then must insue an other vertue in vs, most necessary to all those that are to suffer tribulation and affliction: and that is, a strong and firme resolution, to stand and goe through, what opposition, or contradiction soeuer wee finde in the woorlde, either in fawning flattery, or persecuting crueltye. This the Scripture teacheth, cryinge vnto vs: *Esto firmus in via domini*: Be firme & immoueable in the waie or the Lorde. And againe, *State in fide viriliter*: Stande to your faith, and plaie you the men. And yet further: *Confide in Deo, & mane in loco tuo*, Trust in God, & abide firme in thy place. And finally, *Confortamini & non dissolvantur manus vestræ*: Take courage vnto you, & let not your hands be dissolued from the woorke you haue begun. Afirme resolution. Eccle. 9. 1. Cor. 6. Eccle. 11. 2. Pet. 15.

38 This resolution had the three

children, Sidrach, Misach, and Abednagoe, who hauing hearde the flatt ering speech and infinite threates of cruel Nabuchodonosor, they aunswered with a quiet spirit: *O King we may not be carefull*
Dan. 3. *to aunswere you, to this long speech of yours. For beholde, our God is able (if hee will) to deliuer vs from the furnace of fire, which you threaten, and from all that you can doe otherwise against vs. But yet if it should not please him so to doe: yet you must knowe (Sir King) that wee doe not worshippe your Gods, nor yet adore your golden idole, which you haue set vp.*

39 This resolution had Peter and Iohn who beeing so oft brought before the counsell, and both commaunded, threatned, and beaten, to talke no more
Act. 5. of Christ, aunswered still: *Obedire oportet Deo magis quàm hominibus*: We must obey God rather then men. The same had S. Paul also, when being requested with teares of the Christians in Cæsarea, that hee woulde forbeare to goe to Ierusalem, for that the holie Ghost had reuealed too manie troubles which expected him there: he aunswered: *What meane you to weepe thus: and afflict my heart? I am not onelye ready to be in bondes for Christ name in Ierusalem: but also to suffer death for the same.* And in his epistle

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to the Rom. hee yet further expresseth this resolution of his, when hee saieth: *What then shall I say, to these thinges? If God be with vs, who will be against vs? Who shall seperate vs from the loue of Christ? Shal tribulation? Shal distresse? Shal hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sworde? I am certaine that neither deaths nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor strength nor heighte, nor depth, nor any creature else, shal be able to seperate vs from the loue of God which is in Iesus Christ our Lord.* Rom. 8.

40 Finally this was the resolution of all holy martyrs and confessors, and other seruants of God: wherby they haue withstoode the temptations of the diuel, the allurementes of flesh and bloud, and al the persecutions of tyrants, expecting things vnlawfull at their handes. I will alleadge one example out of the * 2. booke of Mach. & that before the comming of Christ, but yet nigh vnto the same, & therefore no maruell, as the fathers do note, though it tooke some heat of christian fauour & constancy towards martyrdome. The example is wonderfull, for that in mans sight it was but for a * small matter required at their hands by the tyrantes commaundemente: that

B * Which booke is not any part of canonicall Scriptures neuerthelesse this example may well be true, for that such constancie is often found in the children of God.

B * It was a manifest breach of the lawe of God and some small matter, to them that knew it.

is, onelie to eate a piece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

2. Mach 7. A marueilous constancie of the seauen Machabees and their mother.

41 It came to passe that seuen brethren vvere apprehended togither in those daies, and brought vvith their mother to the king Antiochus, & there compelled with tormentes of whipping, and other instrumentes, to the eating of swines flesshe, against the law. At what time one of them (vvhich vvas the eldest) saide. What doest thou seeke? Or what wilt thou learne out of vs, O king? We are readie heere rather to die, than to breake the ancient lawes of our God. Whereat the King beeing greatlie offended, commaunded the frying pans and pottes of brasse to bee made burning hot: which beeing readie, he caused the first mans tongue to bee cut off, vvith the tops of his fingers and toes, as also with the skin of his heade, the mother and other brothers looking on, and after that to be fried vntil he was dead. Which beeing doone, the seconde brother was brought to tormente, and after his haire pluckt off from his heade, together with the skinne, they asked him whether he woulde yet eate swines flesshe or no, before hee was put to the rest of his torments? Whereto he answered, No: and there

thereupon was (after manie torments) slaine with the other. Who beeing dead the third was taken in hand: and beinge willed to put foorth his tongue, he held it foorth quickelie together vvith both his handes to cut off, saying confi- A Worthy
pently: *I receiued both tongue and handes* saying.
from heauen, and nowe I despise them both for the lawe of God, for that I hope to receiue them all of him againe. And after they had in that sort tormented and put to death sixe of the brethren, euerye one most constantlye protestinge his faith, & the ioie he had to die for Gods cause: there remained only the yongest, whome Antiochus (being ashamed that hee coulde peruert neuer a one of the former) endeuouring by all means possible to drawe from his purpose, by promising and swearing, that he should be a rich & happie man, & one of his chiefe friendes, if hee woulde yeelde. But when the youth vvas nothing mooued therewith, Antiochus called to him the mother, and exhorted her to saue her sons life, by perswading him to yeelde: which shee faigning to doe, thereby to haue libertie to speake to her son, made a most vehement exhortation to him in the Hebrewe tongue, to stand to it and to die for his conscience: vvhich

speech beeing ended, the youth cryed out with a loude voice, and vttered this noble sentence woorthye to bee remembred: *Quem sustinetis? Non obtempero præcepto regis, sed præcepto legis?* Whome doe you stay for? I doe not obey the commandement of the king, but the cõmandement of the Law of God. Whereupon both he & his mother were there presentlie (after manie and sundry torments) put to death.

42 This then is the constant and immoueable resolution which a Christian man should haue in all aduersitie of this life. Whereof S. Ambrose saith thus: Lib. 8 off. 38 *Gratia præparandus est animus. exercenda mens, & stabilienda ad constantiam, vt nullis perturbari animus possit terroribus, nullis frangi molestiis, nullis suppliciis cedere:* Our mind is to be prepared with grace: to be exercised & to be so established in cõstãcie, as it may not be troubled vvith any terrors, broken with any aduersities, yeelde to any punishment or tormentes whatsoeuer.

How a man may come to an inuincible resolution.

43 If you aske heere how a man maye come to this resolution: I aunswere that S. Ambrose in the same place, putteth two waies, the one is to remember the endlesse & intollerable paines of hell, if we doe it not: and the other is to thinke of

of the vnſpeakeable glorie of heauen, if we doe it. Whereto I will adde the thirde, vvhich vvith a noble hart may preuaile as much as either of them both: and that is, to conſider what others haue ſuffered before vs, eſpecially Chriſt himſelfe, and that only of meere loue and affection towardes vs. Wee ſee that in this worlde louing ſubiectes doe glorie of nothing more than of their daungers of huttes taken in battell for their Prince, though he neuer tooke blowe for them againe. What then would they doe if their Prince had beene afflicted voluntarily for them, as Chriſt hath bin for vs? But if this great example of Chriſt ſeeme vnto thee too high for to imitate: looke vpon ſome of thy brethren before thee, made of fleſh & blood as thou art, ſee what they haue ſuffered before they coulde enter into heauen: thinke not thy ſelfe hardly dealt withall, if thou be called to ſuffer a little alſo.

2. Cor. 4. The ſuffe-rings of the Apoſtles.

44 Saint Paul writeth of al the Apoſtles togither: euen vnto this houre we ſuffer hunger and thirſt, & lacke of apparell: we are beaten with mens fiſts: we are vagabondes, not hauing where to ſtay: we labour and worke with our own handes: we are curſed, and wee doe bleſſe:

wee are perſecuted, and wee take it patiently: we are blaſphemed, and wee pray for thē that blaſpheme vs: we are made as it vvere the verie outcaſtes and purgings of this world, euen vnto this daie: that is, though wee bee Apoſtles, though wee haue vvrought ſo manie miracles, and haue conuerted ſo manie millions of people; yet euen vnto this daie are we thus vſed. And a little after deſcribing yet further their liues, hee ſayeth: 2.Cor.6. Wee ſhewe our ſelues as the miniſters of GOD: in much patience: in tribulations: in neceſſities: in diſtreſſes: in beatinges: in impriſonmentes: in ſeditions: in laboures: in vvatches: in faſtings: in 2.Cor.11. chaſtitie: in longanimitie: in ſweetnes of behauiour. And of himſelfe in particular, he ſaith: *In laboribus plurimis, &c.* I am the miniſter of God in many labours, in impriſonmentes more than the reſt, in beatinges aboue meaſure, and oftentimes in death it ſelfe. Fiue times haue I beene beaten of the Iewes, and at euerie time had fortie laſhes lacking one: three times haue I beene whipped with rods; once was I ſtoned: three times haue I ſuffered ſhipwracke: a daie and a night was I in the bottome of the Sea: oftentimes in iourneies, in daungers of flowdes, in daungers of theeues, in

The particular ſuffe rings of S. Paul.

in daungers of Iewes, in daungers of gentiles, in dangers of the Cittie, in dangers of wildernesse, in dangers of Sea, in dangers of falle brethren: in labour and trauell: in much watching: in hunger and thirst, in much fasting: in colde and lacke of clothes: and beside all these externall things, the matters that daily do depend vpon me, for my vniuersall care of all Churches.

45 But this we maie see nowe, whether the Apostles taught vs more by wordes, than they shewed by example aboute the necessitie of suffering in this life. Christ mighte haue prouided for them if hee woulde, at leastwise things ne- Mar. 17.
cessarie to their bodies, and not haue suffered them to come into these extremities of lacking clothes to their backes, meate to their mouthes, and the like. Hee that gaue them authoritie to doe so manie other miracles, 1. Pet.
might haue suffered them at least to haue vvrought sufficient maintenaunce for their bodies, which should bee the first miracle that woorldely men would woorke: if they hadde such authoritie Christ mighte haue said to Peter, wher hee sent him to take his tribute from out of the fishes mouth: take so much more as will suffice your necessary ex-

pen-

pences, as you trauell the country: but hee would not, nor yet diminish the great afflictions, which I haue shewed before, though he loued them as dearelie, as euer hee loued his own soule. All which was doone, as Saint Peter interpreteth, to giue vs example, what to followe, what to looke for, what to desire, what to comfort our selues withal, euen amidst the greatest of our tribulations.

Hebr. 12. A notable exhortation of the Apostle.

46 The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferinges of other Saintes before them: wherefore we also (brethren) hauing so greate a multitude of witnesses, that haue suffered before vs, let vs lay off all burdens of sinne hanging vpon vs: and let vs runne by patience vnto the battel offered vs, fixing our eies vpó the authour of our faith, & fulfiller of the same, Iesus: who putting the ioies of heauen before his eies, sustained patiently the Crosse, cõtemning the shame, & confusion thereof: and therefore now sitteth at the right hande of the seate of GOD. Thinke vpon him (I saie) which sustained such a contradiction against himselfe, at the handes of sinners: and be not wearie, nor faint in

con-

courage. For you haue not yet resisted against sinne vnto bloud: and it seemeth you haue forgotten that comfortable sayinge, which speaketh vnto you as vnto children: *My son doe not contemne the discipline of the Lord, and bee not wearye when thou art chastned of him.* For whom God loueth he chasteneth, & he whippeth euerie sonne whom he receiueth. Perseuere therefore in the correction laide vpon you. God offereth himselfe to you as to his children. For vvhat childe is there whome the father correcteth not? If you be out of correction whereof all his children are made partakers, then are you bastardes, and not children. All correction for the present time when it is suffered, seemeth vnpleasaunt and sorrowfull: but yet after, it bringeth fourth most quiet fruite of iustice vnto them that are exercised by it. Wherefore strengthen vp your wearie handes and loosed knees: make way to your feet, &c. That is, take courage vnto you, & go forward valiantlye vnder the crosse laide vpon you. This was the exhortation of this holie captaine vnto his country men, soldiers of Iesus Christ the Iewes. Pro.3. Iob.5. Apoc.3.

47 S. Iames vseth an other exhortatiō to all true catholicks, not much differēt from Iacob.5. The exhortation of S. Iames.

from this, in that his Epistle which hee writeth generally to all. Bee you therefore patient my brethren (saith hee) vntill the comming of the Lord. Behold, the husbandman expecteth for a time the fruite of the earth, so precious vnto him, bearinge patiently vntill hee may receiue the same in his season: bee you therefore patient, and comfort your heartes, for that the comming of our Lorde will shortly drawe neere. Bee not sadde, and complaine not one of another. Beholde, the iudge is euen at the gate. Take the Prophets for an example of labour and patience, which speake vnto vs the name of God. Beholde wee account them blessed which haue suffered. You haue heard of the sufferance of Iob, & you haue seene the end of the Lord with him: you haue seene (I say) that the Lord is mercifull and ful of compassion.

48 I might here alleadge many things more out of the Scripture to this purpose, for that the Scripture is most copious herein: & in very deede, if it should all be melted and powred out, it would yeelde vs nothing else almost, but touching the crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter riseth to bee long,

as the other before did: and therefore I will onlie for my concluſion, ſet downe the confeſſion, and moſt excellent exhortation of olde Mattathias vnto his children in the time of the cruell perſecution of Antiochus againſt the Iewes. 1.Mac.2.
Nowe (ſaieth he) is the time that pride is in her ſtrength: nowe is the time of chaſtiſemente towardes vs, of euerſion and indignation, come. Now therefore O children, bee you zealous in the law of God: yeld vppe your liues for the teſtament of your fathers: remember the vvoorkes of your aunceſtors, what they haue doone in their generations, and ſo ſhall we receiue great glorie, and eternall name. Was not Abraham Gen.12.
founde faithfull in time of temptation, and it vvas reputed vnto him for iuſtice? Ioſeph in the time of his diſtreſſe Gen.41.
kept Gods commaundements, and was Num.23.
made Lorde ouer all Egypt. Phinees our father, for his zeale towardes the lawe of God, receiued the teſtamente of an euerlaſting Prieſthoode. Ioſue Ioſue.1.
for that hee fulfilled Gods vvoord, was Iudg.1.
made a Captaine ouer all Iſraell. Caleb, for that hee teſtified in the Church, receiued an inheritaunce. Dauid for his 2.Reg.2.
mercie obteined the ſeate of an eternall 4.Reg.2.
kingdome. Elias for that he was zealous

in

in zeal of the law, was taken vp to heauē Ananias, Asarias, and Mizaell, through their beliefe, were deliuered from the
Dan 3. flame of fire. Daniell for his simplicitie was deliuered from the mouth of Lions.
Dan. 9. And so do you run ouer, by cogitation, all generations, & you shal see that al those that hope in God, shall not bee vanquished. And do you not feare the wordes of a sinful man: for his glory is nothing else but dung & wormes: to day he is great & exalted, and to morrow he shall not bee found: for he shal returne vnto his earth again, & all his fond cogitations shal perish. Wherefore take courage vnto you, my children, and play the men in the law of God. For therein shall be your honour & glorie. Hitherto are the words of Mathias, which shall suffice for the ende of this Chapter.

CHAP. III.

Of the thirde impediments that letteth men from resolution: vvhich is, the loue of the worlde.

AS the two impedimentes remooued before, be indeede great staies to many men from the resolution we talke of: so this that nowe I take in hande, is not onelie of it selfe a stronge impediment, but also a great cause and com-

mon

mon grounde (as it vvere) to all the other impedimentes that bee. For if a man coulde touche the verye pulse of all those, who refuse, or neglect, or deferre this resolution, he should finde the foundation thereof to bee the loue of this worlde, whatsoeuer other excuse they pretend besides. The noble men of Iewrye pretended feare to bee the cause why they coulde not resolue, to confesse Christ openly: but S. Iohn that felt their pulse, vttereth the true cause to haue beene, *For that they looued the glorie of men, more thã the glorie of God.* Iohn. 12. Demas that forsooke Saint Paul in his bandes, euen a little before his death, pretended another cause of his departure to Thessalonica: but Saint Paul faith it was, *Quia diligebat hoc seculum:* 2. Tim. 4. For that he loued this woorlde. So that this is a generall and vniuersall impediment, and more indeede dispersed, than outwardly appeareth: for that it bringeth foorth diuerse other excuses, thereby to couer her selfe, in manye men.

2 This maye bee confirmed by that moste excellent parable of Christ, recorded by the three Euangelistes, of the three sortes of men vvhich are to bee damned, and the three causes of their damna- Mat 13. Mar 4. Luc. 8,

damnation: whereof the third and last, and most generall (including as it were both the rest) is, the loue of this worlde. For the first sort of men are compared to a high vvaie, where all seede of life that is sowen, either withereth presentlie, or els is eaten vp by birds of the aire: that is (as Christ expoundeth it) by the Diuell in careleſſe men, that contemne whatsoeuer is said vnto them as infidels and all other obstinate and contemptuous people. The seconde sort are compared to rockie groundes, in which for lacke of deepe roote, the seede continueth not: whereby are signified, light and vnconstant men that nowe chop in, and now runne out: nowe are feruent, and by and by keie-colde againe: and so in time of temptation, they are gone. The third sort are compared to a field, where the seede groweth vppe, but yet there are also manye thornes on the same, which Christ expoundeth to bee the cares, troubles, miseries, and deceiueable vanities of this life, as the good corne is choked vp, and bringeth foorth no fruite. By which last words our saiuour signifieth, that whersoeuer the doctrine of Christ growveth vp, and yet bringeth not forth due fruit: that is, whersoeuer it is receiued and imbra-

The exposition of the parable of seede.

imbraced, as it is among all Christians, & yet bringeth not forth good life: there the cause is, for that it is choked with the vanities of this world.

3 This is a parable of marueilous great importaunce, as it may appeare, both for that Christ, after the recitall thereof, cried out with a loude voice, *He that hath eares to heare, let him heare*: as also for that hee expoundeth it himselfe in secret onlie to his Disciples: and principally, for that before the exposition thereof hee vseth such a solemne preface, saying, *To you it is giuen to know the misteries of the kingdome of heauen, but to others not: for that they seeing, doe not see, and hearing, doe not heare, nor vnderstande*. Whereby Christ signifieth, that the vnderstandinge of this parable, among others, is of singular importaunce, for conceiving the true mysteries of the kingdome of heauen: and that manye are blinde, vvhich seeme to see, and many deafe and ignoraunt, that seeme to heare and knowe: for that they vnderstande not vvell the mysteries of this parable. For vvhich cause also, Christ maketh this conclusion before hee beginneth to expounde the parable, *Happie are your eies that see, and blessed are your eares that heare*

The importãce of this parable.

Mat. 13.

heare. After which wordes he beginneth his expoſition, with this admonition, *Vos ergo audite parabolam*: Doe you therefore heare and vnderſtand this parable.

4 And for that this parable doeth containe and touch as much indeede as may or needeth be ſaide, for remouing of this greate and daungerous impediment of worldlie loue: I meane to ſtay my ſelfe onelye vppon the explication thereof in this place, and will declare the force and trueth of certaine wordes here vttered by Chriſt of the world and worldlie pleaſures: and for ſome order and methods ſake, I will draw all theſe ſix points following. Firſt, howe, and in what ſenſe all the vvorlde and commodities thereof are vanities, and of noe value (as Chriſt heere ſignifieth) and conſequentlie, ought not to bee an impediment, to let vs from ſo greate a matter, as the kingdome of heauen, and the ſeruing of God is. Secondlye, howe they are not onelye vanities, and trifles in themſelues, but alſo deceptions, as Chriſt ſaith: that is, deceites, not perfourming to vs indeede, thoſe little trifles which they doe promiſe. Thirdly, how they are *Spinæ*, that is, pricking thornes, as Chriſt ſaith, though they ſeeme to worldelye men

1 The partes of this Chapter.

men, to bee moſt ſweete and pleaſant. Fourthlie how they are *ærumnæ*, that is, miſeries and afflictions, as alſo Chriſts wordes are. Fiftly, *Quomodo ſuffocant*, how they ſtrangle or choke vs, as Chriſt affirmeth. Sixtly, how we may vſe them notwithſtanding without theſe dangers & euils, and to our great comfort, gaine and preferment. 4 5 6

5 And touching the firſt, I doe not ſee howe it maie bee better proued, that the pleaſures and goodlie ſhewes of this woorlde are vanities, as Chriſt here ſaith: than to alleadge the teſtimonie of one that hath prooued them all, that is, of one that ſpeaketh not of ſpeculation, but of his owne proofe and practiſe, and this is king Salomon, of whome the Scripture reporteth woonderfull matters, touching his peace: proſperitie, riches, and glorie in this woorlde: as that all the kinges of the earth deſired to ſee his face, for his wiſedome and renowmed felicitie: that all the princes liuing beſides, were not like him in wealth: that he had *666.* talentes of golde (vvhich is an infinite ſumme) brought him in yearely, beſide all other that hee had from the kinges of Arabia and other princes: that ſiluer was as plentifull vvith him as heapes of ſtones,

1 The firſt part how al the world is vanity. 2. Par. 9.

The worldly proſperity of king Salomon.

ſtones, and not eſteemed for the greate ſtore, and abundaunce hee had thereof: that his plate and iewels had no ende, that his ſeat of maieſty, with ſtooles, had Lions to beare it vp, and other furniture vvas of golde paſſing all other kinglie ſeates in the vvorlde: that his precious apparel, and armour was infinite: that he had all the kinges from the riuer of the Philiſtians vnto Egypte to ſerue him: that hee had fortie thouſand horſes in his ſtables to ride, and twelue thouſande chariots, with horſes and other furniture readie to them, for his vſe, that he had two hundred ſpeares of golde, borne before him, and ſixe hundred crownes of golde beſtowed in euerie ſpeare, and alſo three hundred bucklers: and three hundred crownes of golde, beſtowed in the gilding of euerie buckler, that hee ſpent euerie daie in his houſe a 1937. quarters of meale, and flower:

3. Reg 4. 30. Confimilæ, & 60. Cori ſarinæ and euery Corus is 21 quarters & od.

3. Reg. 11 Eccle. 11

B *For 21. thinke he meant but 11 for a Corus according to Ioſephus is reckoned to bee 738. of our galions: which make of our meaſure 11 quarters, foure buſhels, one pecke. So 900. beeing taken out of the totall ſumme, the reſidue that remaineth, doeth agree wel to this accounte: for it maketh 1027. quarters, ſixe buſhels, two peckes. But of this kinde of meaſure the iudgement of the learned doeth varie much, and it woulde aske a long diſcourſe to beare out the more likelie opinion, by conference of places and meaſures together. By the account of S. Ierom it commeth far ſhort: that is, but to 232. quarters, ſix buſhels and an halfe.

thirtie

thirtie oxen, with an hundred weathers, beſides all other fleſh: that he had ſeuen hundred wiues, as Queenes, and three hundred others as concubines. All this, and much more, doth the Scripture report of Salomons worldly wealth, wiſdome, riches, and proſperitie; which hee hauing taſted, & vſed to his fill, pronoũced yet at the laſt this ſentence of al: *Vanitas vanitatum, & omnia vanitas.* Vanitie of vanities, and all is vanitie. By vanity of vanities, meaning, as Saint Ierome interpreteth, the greatneſſe of this vanitie, aboue all other vanities that may be deuiſed.

Salomons ſaying of himſelfe, Eccle. 1.

6 Neither onely doeth Salomon affirme this thing, but doth proue it alſo by examples of himſelfe. I haue bin king of Iſrael in Ieruſalem, ſaieth he, and I purpoſed vvith my ſelfe, to ſeeke out by wiſedome all things: and I haue ſeene, that all vnder the Sunne are meere vanities, and affliction of ſpirit. I ſaide in my hart, I will go & abound in delightes, and in euerie pleaſure that may be had: And I ſavve that this vvas alſo vanity. I tooke great woorkes in hande, builded houſes to my ſelfe: planted vineyards, made orchards and gardens, and beſet them with all kinde of trees: I made mee fiſhpondes to vvater my trees: I

possessed seruants and handmaides, and had a great familie, great heardes of cattle, aboue anie that euer were before me in Ierusalem: I gathered together golde and siluer, the riches of kinges and prouinces: I appointed to my selfe singers both men and weomen, vvhich are the delightes of the childrē of men: fine cuppes also to drinke wine withall: and whatsoeuer my eies did desire, I denied it not vnto them: neither did I let my hart from vsing anie pleasure, to delight it selfe in these things which I prepared. And when I turned my selfe to al that my hands had made, and to all the labours, wherein I had taken such paines and sweat: I saw in them al vanity, and affliction of the minde.

7 This is the testimony of Salomon vppon his own proofe in these matters: & if he had spoken it vpon his wisedome onelie (beeing such as it was) we oughte to beleeue him: but much more seeing hee affirmeth it of his owne experience. But yet, if anie man be not mooued with this: let vs bring yet another witnesse out of the new testament, and such a one, as was priuie to the opinion of Christ heerein: that is, S. Iohn the Euangelist, whose wordes are these: *Doe not loue the vvorlde, nor those thinges that are in*

the

the worlde: If any man loue the werlde, the loue of God the father is not in him. For that al which is in the world, is either cõcupiſcence of the fleſhe, or concupiſcence of the eies, or pride of life: In which wordes Saint Iohn beſide this threate againſt ſuch as loue and follow the world, reduceth al the vanities thereof, vnto three general points or braunches: that is, to concupiſcence of the fleſh (wherein he comprehendeth all carnall pleaſures) to concupiſcence of the eies (wherein hee contayneth all matters of riches,) and to pride of life, whereby hee ſignifieth the humour and diſeaſe of worldly ambition. Theſe then are the three general and principall vanities of this life, wherein worldlie men doe wearie out themſelues: ambition, covetouſneſſe, and carnall pleaſure: whervnto all other vanities are addreſſed, as to their ſuperiours. And therefore it ſhal not be amiſſe to conſider of theſe three in this place. 1. Iohn. 2. Three general pointes of worldlie vanities.

8 And firſt of ambition or pride of life belongeth vaine glorie: that is: a certaine diſordinate deſire to be well thought of, well ſpoken of, prayſed and glorified of men: and that is as great a vanitie (though it be common to manie) as if a man ſhoulde runne vp and downe the ſtreetes after a feather Vaine glorie.

flying in the aire: tossed hitherto & thither, with the blastes of infinite mens mouthes. For as this man might weary out himselfe before he gate the thing which he followed, and yet when he had it, hee had gotten but a feather: so a vaineglorious man may labour a good while before hee attaine to the praise which he desireth; and when he hath it, it is not worth three chips, beinge but the breath of a fewe mens mouthes, that altereth vppon everie light occasion, and now maketh him great, now
Mat. 12. Iohn. 8. litle, now nothing at all. Christ himselfe may bee an example of this: who was tossed too and fro in the speech of men: some saide he was a Samaritan, and had the diuell: other saide he was a Prophet: others saide he could not be a Prophet, or of God, for that hee kept not the saboth daie: others asked if hee were not of God, howe hee coulde doe so many miracles. So that there was a schisme or division among them, about this matter, as Saint Iohn affirmeth. Finally,
Iohn. 9. they receiued him into Ierusalem vvith triumph of *Hosanna*, casting their apparel vnder his feet. But the Friday next
Mat. 21. Mar. 11. Mat. 27. Luc. 23. insuing, they cried *crucifige* against him, and preferred the life of Barrabas a wicked murderer before him,

9 Nowe my friende, if they delt thus with Christ, which was a better man then euer thou wilt be, & did more glorious miracles, than euer thou wilt doe, to purchase thee name and honour with the people: why dooest thou so labour, and beate thy selfe about this vanitie of vaineglorie? Why dooest thou cast thy trauelles into the vvinde of mens mouthes? VVhy doest thou put thy riches into the lippes of mutable men, where euerie flatterer may rob thee of them? Hast thou no better a chest to locke them vppe in? Saint Paul was of another minde, when hee saide: *I esteeme little to be iudged of you: or of the day of man*: and hee had reason surely. For what careth he that runneth at tilt, if the ignorant people giue sentence against him, so the iudges giue it with him? If the blind man in the way to Iericho, had depended of the likinge and approbation of the goers by, hee had neuer receiued the benefit of his sight, for that they disswaded him from runninge and crying so vehemently after Christ. It is a miserable thinge for a man to bee a windmille, which maketh no meale, but accordinge as the blaste endureth. If the gale bee strong, hee surgeth about

1. Cor. 4.

Luc. 18.

lustily: but if the winde slacke, he relenteth presētly. So praise the vainglorious man, and yee make him run: if he feele not the gale blow, he is out of hart: he is like the Babylonians, who with a little
Dan.3. sweete musicke, were made to adore any thing whatsoeuer.
Prouer.27. 10 The Scripture saith most truly: *As siluer is tried in the fire by blowing to it, so is a manne tried in the mouth of him that praiseth.* For as siluer, if it be good, taketh no hurt thereby: but if it bee euill, it goeth all into fume: so a vaine man, by praise and commendation. How many haue wee seene puffed vp with mens praises, and almost put besides themselues, for ioy thereof: and yet afterwarde brought downe, with a contrary
Psal.9. winde, and driuen full neare to desperation by contempt? How many doe wee see daily (as the Prophet did in his dais) commended in their sinnes, and blessed in their wickednes? How many palpable and intollerable flatteries doe we heare
Psal 140. both vsed & accepted daily, and no man crieth with good king Dauid: *Away*
Psalm.32. *with this oile, and ointment of sinners, let it not come vppon my heade?* Is not all this vanity? Is it not madnesse, as the scripture calleth it? The glorious Angels in heauen seeke no honour vnto them-

themselues, but al vnto God: and thou poore woorme of the earth desirest to be glorified? The 24. elders in the Apocalips tooke of their crownes, & cast them at the feete of the lamb: & thou wouldst plucke fortie from the lamb to thy selfe, if thou couldst. O fonde creature! Howe truely saith the Prophet, *Homo vanitatis similis factus est*: A man is made like vnto vanitie. That is, like vnto his owne vanitie, as light as the very vanities themselues, which he followeth. And yet the wiseman more expresse: *In vanitate sua appenditur peccator*. The sinner is weied in his vanitie. That is, by the vanity vvhich he followeth is seene how light & vaine a sinner is. Apoc. 4. Psal. 143. Eccle. 33.

11 The second vanity that belongeth to ambition, is desire of worldly honor, dignity, and promotion. And this is a great matter in the sight of a worldlie man: this is a iewel of rare price, and worthie to bee bought, euen with any labour, trauel, or peril whatsoeuer. The loue of this letted the greate men, that were christians in Iewrie, from cõfessing of Christ openly. The loue of this letted Pilate from deliuering *Iesus*, according as in conscience he sawe he was bounde. The loue of this letted Agrippa, and Festus frõ making themselues Christians, Worldly honor and promotions. Iob. 11. Iohn. 19. Acts, 26.

albeit they esteemed Paules doctrine to be true. The loue of this letteth infinite menne dailie from imbracing the meanes of their saluation. But, alas, these men doe not see the vanity hereof. Saint Paul saith not without iust cause

2. Cor. 14. *Nolite esse pueri sensibus*: Be you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, than of a rich iewel: and such is the painted dignitie of this worlde, gotten with much labour, maintained vvith great expences, and lost vvith intollerable griefe and sorrowe. For better conceiuing whereof, ponder a little vvith thy selfe, gentle Reader, any state or dignitie that thou wouldest desire: and thinke how many haue had that before thee. Remember howe they mounted vppe, and how they descended downe againe: & imagine with thy selfe which vvas greater, either the ioye in getting, or the sorrowe in leesing it. Where are novve all those Emperoures, those kinges, those princes and prelates, which reioiced so much once, at their owne advauncemente? Where are they nowe, I saie? vvho talketh, or thinketh of them? Are they not forgotten, and cast into their graues long ago? And doe not men boldly walke ouer their heads now, whose

whose faces might not be loked on with out feare in this world? What then haue their dignities done them good?

The vanitie of worldly honor.

12 It is a wonderfull thing to consider the vanitie of this worldelie honour. It is like a mans owne shadowe, which the more a manne runneth after, the more it flieth, and when he flieth from it it followeth it againe: and the onelye waie to catch it, is to fall downe to the ground vpon it. So wee see, that those men which desire honour in this world, are now forgotten: & those which most fled from it, and cast themselues lowest of all men, by humility, are now most of all honoured: honored (I saie) most, euen by the world it selfe, whose enemies they were while they liued. For vvho is honoured more nowe, who is more commended and remembred, than S. Paule and his like, which so much despised worldlie honour in this life, according to the saying of the Prophete: *Thy friendes (O Lord) are too too much honored?* Psal. 138 Moste vaine then is the pursuit of this worldlie honour and promotion: seinge it neither contenteth the minde, nor continueth with the possessor, nor is voide of greate daungers both in this life, and in the life to come, according to the sayinge of Scripture: *Most seuere*

iudgement shall be vsed vpon those that are ouer others: the meane man shal obtaine mercie: but the great and strong shall suffer torments stronglie.

13 The third vanity that belongeth to ambition, or pride of life, is nobility of flesh and bloud: a great pearle in the eie of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holy Iob wel vnderstood, when he wrote these wordes. *I saide vn. to rottennesse, thou art my father, and to wormes you are my mother & sisters.* He that wil behold the gentry of his auncestors, let him looke into their graues, and see, whether Iob saith truely or no. True nobility was neuer begun, but by vertue: & therfore as it is a testimonie of vertue to the predecessors: so is it another of vertue vnto the successors. And hee which holdeth the name thereof by descent, without vertue, is a meere monster, in respect of his ancestors, for that he breaketh the limites of the nature of nobility. Of which sort of men god saith by one Prophet: *They are made abominable euen as the things which they loue: their glory is from their nativitie, from the belly, and from their conception.*

Worldly nobilitie.

Iob. 17.

Ose. 4.

14 It is a miserable vanity to go beg credit of dead men, when as we deserue none

none our ſelues: to ſeeke vp olde titles of honour from our auncestours, we being vtterlie vncapeable thereof, by our owne baſe maners & behauiour. Chriſt clearely confoundeth this vanity, when being deſcended himſelfe of the greateſt nobilitie that euer vvas in this vvorlde, and beſides that, being alſo the ſonne of GOD: yet called he himſelfe ordinarilie, the ſonne of man: that is, the ſonne of the Virgin Marie (for otherwiſe he was no ſonne of man) and further than this alſo called himſelfe a ſheepeheard: which in the worlde is a name of contempt. He ſought not vp this and that olde title of honour to furniſh his ſtile withall, as our men doe. Neither vvhen hee had to make a king firſt in Iſrael, did hee ſeeke out the ancienteſt blood: but tooke Saule of the baſeſt tribe of all Iſrael: and after him Dauid the pooreſt ſheepheard of all his brethren. And when he came into the world: he ſought not out the nobleſt men to make princes of the earth, that is, to make Apoſtles: but took of the pooreſt & ſimpleſt, thereby to confound (as one of them ſaith) the fooliſh vanity of this world: in making ſo great account of the preheminence of a little fleſh and bloud in this life.

Mat.8.20. 24.26. Iohn.10.

1 Reg.9. 1.Reg.16.

Mat.5. Pſalm.45. 1.Cor.1.

The vanitie of worldly wisedome. 1.Cor.3.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldlie wisedome: whereof the Apostle saith: *The wisedome of this worlde is folly with God.* If it be follie, then great vanitie (no doubt) to delight so in it, as men doe. It is a strange thing to see, howe contrary the iudgementes of God are to the iudgement of men. The people of Israell woulde needes haue a king (as I haue saide) and they thought God woulde haue giuen them presenlie some great mightie prince to rule ouer them, but hee chose out a poore fellowe, that sought asses about the countrie. After that, when GOD would displace this man againe for his sinne, hee sent Samuell to annoint one of Ishaie his sons: and being come to the house, Ishaie broughte foorth his eldest sonne Eliab, a lustie tall fellowe, thinking him indeede most fit to gouerne: but God answered: *Respect not his countenaunce, nor his taleneſſe of personage, for I haue reiected him: neither doe I iudge according to the countenaunce of man.* After that Ishaie brought in his second sonne Abinadab, & after him Samma, and so the rest, vntill hee had shewed him seuen of his sons. All which being refused by Samuell, they marueiled, and saide, there was

a.Reg.2.

2.Reg.16.

no

no moe left, but only a little red headed boy, that kept the sheepe, called Dauid, which Samuell caused to be sent for, and as soone as hee came in sight, God said to Samuell, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a king, they imagined presentlie, according to their worldlie wisedome, that hee should bee some great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn beeing yet but carnall, seeing the Samaritanes contemptuously to refuse Christes disciples, sent to them, and knowing vvhat Christ vvas, thought straight vvaie that hee must in reuenge haue called downe fire from heauen to consume them: but Christ rebuked them, saying: *you knowe not of vvhat spirite you are.* Luc. 9.

The Apostles preaching the crosse, and necessitie of suffering, to the vvise Gentiles and Philosophers, were thought presently fooles for their labours: 1. Cor. 1

Festus the Emperors lieutenant, hearing Paul speake so much of abandoning the world, and following Christ, said he was mad. Acts. 10.

Finally, this is the fashion of all worldely wisemen, to condemne the wisedome of Christ, & of his Saintes. For so the holy Scripture repor-

reporteth of their owne confession, bee-
Sap.5. ing now in place of torment, *Nos insensati vitam illorum æstimabimus insaniam.* We fond men, esteemed the liues of saints as madnes. Wherefore this is also great vanity (as I haue said) to make such account of worldlie wisedome: which is not only folly, but also madnes, by testimony of the holy ghost himselfe.

17 Who ceulde not thinke but that the wise men of this worlde were the fittest to bee chosen to doe Christ seruice
1. Cor.1. in his Church? Yet S. Paule saith: *Non multi sapientes, secundum carnem:* god hath not chosen many wise men according to the flesh. Who would not thinke, but that a worldly wise mā might easily also make a wise Christian? Yet S. Paul saith no: ex-
2. Cor.3. cept first he became a foole: *Stultus fiat, vt sit sapiens:* If any man seeme wise among you, let him become a foole, to the end he may be made wise. Vain then & of no account is the wisedome of this worlde, excepte it bee subiect to the wisedome of God.

The vanitie of beauty Pro.31. 18 This 1. vanitie belonging to pride of life, is corporall beauty: whereof the wise man saith, *vaine is beauty, & deceiueable is the grace of countenaunce.* Whereof also Dauid vnderstoode properlie, when he saith: *I turne away my eies (O Lorde) that*

they

they beeholde not vanitie. This is a singular great vanity, dangerous and deceitfull: but yet greatly esteemed of the children of men, whose propertie is, *To loue vinity*, as the Prophet saith. Beauty is compared by holy men, to a painted snake, which is faire without, and full of deadfull poison within. If a man did consider what infinite ruines and destructions haue come by our light giuing credite thereunto, hee would beware of it. And if hee remembred what foule drosse lieth vnder a faire skinne: he would little be in loue therewith, saieth one father. God hath imparted certaine sparkes of beautie vnto his creatures, thereby to draw vs to the consideration and loue of his owne beautye, whereof the other is but a shadow: euen as a man findeth a litle issue of water, may seeke out the fountaine thereby, or happing vpon a small vaine of gold, may thereby come to the whole mine it selfe. But wee like babes, delight our selues onely with the faire couer of the booke, and neuer doe consider what is writen therein. In all faire creatures that man beholdeth, hee ought to reade this, saith one father, that if God boulde make a piece of earth so faire and louelie, with imparting into it some litle

Psalm. 18 1.

Psalm. 4.

A lesson to be read in the beautie of all creatures.

litle spatke of his beauty: how infinit fair is he himselfe, & how worthy of all loue & admiration? And how happie shall we be when we shall come to enioy his beutiful presence, whereof now al creatures doe take their beauty?

19 If we would exercise our selues in these maner of cogitations, wee might easilie keepe our heartes pure and vnspotted before God, in beholding the beautie of his creatures. But for that we vse not this passage from the creature to the Creator, but rest onlye in the externall appearance of a deceitfull face, letting goe the bridle to fowle cogitations, and setting wilfullye on fire our owne concupiscences: hence it is, that infinite men doe perishe dailie by occasion of this fond vanitie. I call it fond, for that euerye childe maye descrie the deceit and vanity thereof, For take the faireſt face in the woorlde, wherewith infinite fooliſh men falll in loue vppon the sight: and rase it ouer but with a litle scratch, and all the matter of loue is gone: let there come but an ague, and all this goodlye beautye is destroyed: let the soule departe but one halfe houre from the bodie, and this louing face is vglie to looke on: let it lie but two daies in the graue, and those which

The vanity of beauty.

vvere

were so hote in loue with it before, vvil scarce abide to beholde it, or come near it. And if none of those thinges happen vnto it: yet quickelie commeth on olde age, which riueleth the skin, draweth in the eies, setteth out the teeth, and so disfigureth the vvhole visage, as it becommeth more contemptible now, than it was beutifull and alluring before. And what then can be more vanity than this? What more madnesse, than either to take pride of it, if I see it in my selfe: or to indaunger my soule for it, if I see it in others?

The vanitie of apparell, Eccle. 11.

20 The sixte vanitie belonging to pride of life, is the glory of fine apparell: against which the wise man saieth: *In vestitu ne glorieris vnquam*: See thou neuer take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this worlde. If Adam had neuer fallen, wee had neuer vsed apparell: For that apparel was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. Wherefore we that take pride and glory in apparell, doe as much as if a begger shoulde glorie and take pride of the olde cloutes that doe couer his sores. Saint Paul saide vnto a bishop: *If we haue wherewithall to couer*

1. Tim. 6

our

couer our selues let vs bee content. And Christ touched deepelie the daunger of nice apparel, when he commended so much Saint Iohn Baptist for his austere attire, adding for the contradictory.

Mat.3.11. Luc.7. *Qui mollibus vestiuntur, in domibus regum sunt.* They which are apparelled in softe and delicate apparell, are in kings courts, In kinges courtes of this world, but not in the kings court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ, *That he was apparelled in purple and silke.*

Luc.16.

21 It is a wonderful thing to consider the different proceeding of God and the world herein: God was the first that euer made apparell in the woorlde: and he made it for the most noble of all our ancestors, in paradise: and yet he made it but of beasts skinnes. And Saint Paule testifieth of the noblest Saintes of the olde testament, that they were couered onely with goates skins, and with haires of Camels. What vanitie is it then for vs, to bee so curious in apparel, and to take such pride therein, as we doe? Wee rob & spoile all creatures almost in the world to couer our backs, and to adorne our bodies withal.

Gen.3.

Heb.11.

From one, wee take this wooll: from ano-

another his skinne: from another his furre: and from some other, their veryе excrementes, as the silke, which is nothing elsе, but the excrementes of woormes. Not content vvith this, wee come to fishes, and doe begge of them certaine pearles to hang about vs. Wee goe downe into the grounde for golde and siluer: and turne vp the sandes of the sea for precious stones: & hauing borrowed all this of other creatures, wee iet vp and downe prouoking men to looke vpon vs, as if all this now were our owne. When the stone shineth vppon our finger, wee shall seeme (forsooth) thereby to shine. When the siluer and silkes doe glitter vppon our backs we looke bigge, as if all that beauty came from vs. And so, as the Prophet saith we passe ouer our daies in vanitye, and doe not perceiue our owne extreme folly. The extreme vanity & pouerty of mā

Psal. 77.

22 The second generall branch, which S. Iohn appointeth vnto the vanitye of this life, is concupiscence of the eies whereunto the auncient fathers haue referred all vanities of riches & wealth of the worlde. Of this S. Paul writeth to Timot. *Giue commaundement to the rich men of this worlde, not to bee high minded, nor to put hope in the vncertainetie of their riches.* Concupiscence of the eies.

1. Tim. 6.

The

The reaſon of vvhich ſpeech is vttered by the ſcripture in an other place, when it ſaith, *Riches ſhall not profite a man in the daie of reuenge.* That is, at the daie of death and iudgement: vvhich thing the rich men of this worlde do cõfeſſe themſelues, though too late, when they cry, *Diuitiarum iactantia quid nobis contulit?* VVhat hath the brauery of our riches profited vs? All which euidentlie declareth the greate vanitye of worldlie riches, which can doe the poſſeſſour no good at all, vvhen hee hath moſt neede of their helpe. *Rich men haue ſlept their ſleepe* (ſaith the Prophet) *and haue founde nothing in their handes*: that is, rich men haue paſſed ouer this life as men doe paſſe ouer a ſleepe, imagining themſelues to haue golden mountaines, and treaſures: and when they awake, at the daie of their death, they finde themſelues to haue nothinge in their handes. In reſpect whereof, the Prophet Baruch asketh this queſtion, *Where they are nowe, vvhich heaped togither golde and ſiluer, and which made no end of their ſcraping togither?* And hee aunſwereth himſelfe immediatlye, *Exterminati ſunt, & ad inferos deſcenderunt.* They are nowe rooted out, and are gone downe vnto hell. To like effect ſaith

Pro. 11.

Sap. 5. The vanitie and peril of worldlie wealth.

Pſal. 75.

Chap 3.

saith Saint Iames: *Now goe to, you rich men weepe and houle in your miseries, that come vpon you: your riches are rotten, & your gold and siluer is rusty: & the riches thereof shalbe in testimonie against you: it shal feede on your flesh as fire: you haue hoorded vp wrath for your selues in the last day.* Iac. 5.

23 If the wealth of this worlde bee not onelye so vaine, but also so perilloos as heere is affirmed: what vanity then is it for men to set their mindes vppon it as they doe? Saint Paul saith of himselfe, that *Hee esteemed it all but as dung.* Phil. 3. And hee had greate reason surely to say so, seeing indeede they are but dung: that is, the verie excrementes of the earth, and found onlie in the most barren places thereof: as they can tell, which haue seene their mines. What a base matter is this then for a man to tie his loue vnto? God commaunded in the olde lawe, that whatsoeuer did goe with his brest vppon the grounde, shoulde bee vnto vs in abhomination. Iob. 28. Leuit. 11. Howe much more than a reasonable man, that hath glewed his hearte and soule vnto a peece of earth? *Wee came naked into this vvoorlde, and naked vvee shall goe foorth againe*, saith Iob. The mill wheele stirreth much about, and beateth it selfe from day to day: and yet at Cap. 1.

the

the yeares ende it is in the same place as it was in the beginning: so rich men let them toile & labour what they can, yet at their death must they bee as poore, naked the first daie wherein they

Iob.27. were [illegible] *When the rich man dyeth (saith he) he shall take nothinge with him, he shall close up his eies, and finde nothing. Penurie shall lay handes vpon him, and a tempest shall oppresse him in the night: a burning winde shall take him awaie, and a whirlewinde shall snatch him from his place: it shall rush vpon him, & shall not spare him, it shal bind his hands vpon him, & shal hisse ouer him. For that it seeth his place whether he must goe.*

24 The Prophet Dauid likewise forewarneth vs of the same in these wordes. *Bee not afraide when thou seest a man made rich, and the glorie of his house multiplyed. For when he dieth he shall take nothing with him, nor shall his glorie descende to the place whether he goeth, he shal passe into the progenies of his ancestors: that is, he shall goe to the place where they are, who haue liued as they haue done, & vnto world without end he shall see no more light.*

25 All this and much more is spoken by the holye Ghost to signifie the daungerous vanitye of worldly wealth: and the follie of those men, who labour so much

much to procure the same, vvith eternall perill of their soules, as the Scripture assureth vs. If so manie Physicians as I haue heere alleadged Scriptures, shoulde agree together, that such or such meates vvere venemous and perilsome: I thinke few would giue the aduenture to eat them, though otherwise in taste they appeared sweete and pleasaunt. Howe then commeth it to passe that so manie earnest admonitions of GOD himselfe cannot stay vs from the loue of this daungerous vanitie: *Nolite cor opponere*, saieth God by the Prophete: that is, Lay not your heart to the loue of riches. *Qui diligit aurum, non iustificabitur*, saieth the wise man: He that loueth gold, shall neuer be iustified. *Iam angrie greatly vppon rich nation.* saith god by Zacharie. Christ saith *Amen dico vobis, quia diues difficile intrabit in regnum cælorum.* Truely I say vnto you, that a rich man shall hardly get into the kingdome of heauen. And againe, *Woe bee vnto you rich men, for that you haue receiued your consolation in this life.* Finallie, Saint Paul saith generally of al and to al, *They vvhich will be rich, doe fall into temptation, & into the snare of the diuell, and into many vnprofitable & hurtfull desires, vvhich doe drown men in all destruction & perdition.*

Psal. 61. Eccle. 31. Cap. 1. Mat. 19. Luc. 6. 1. Tim. 6.

26 Can any thing in the worlde be ſpoken more effectuallie, to diſſwade from the loue or riches, than this? Muſt not heere nowe the couetous men either deny GOD, or condemne themſelues in their owne conſciences? Let them goe and excuſe themſelues by the pretence of wife and children, as they are woont, ſaying, they meane nothing elſe but to prouide for their ſufficiencie. Doeth Chriſt, or Saint Paul admit this excuſation? Ought we ſo much to loue, wife or children, or other kindred, as to indanger our ſoules for the ſame? What comfort may it be to an afflicted father in hell, to remember, that by his meanes, his wife and children doe liue wealthy in earth? Al this is vanitie, deare brother, and meere deceite of our ſpirituall enemies. For within one moment after wee are dead, we ſhall care no more for wife, children, father, mother, or brother, in this matter, than wee ſhall for a meere ſtranger: and one penny giuen in almes while wee liued, for Gods ſake, ſhall comfort vs more at that daie, than thouſandes of poundes beſtowed vpon our kin, for the naturall loue wee beare vnto our owne fleſh and bloulde: the which, I woulde to Chriſt worldlie men did conſider. And

The pretence of wife and children refuſed.

then

then no(doubte)they woulde neuer take ſuch care for kindred,as they do: eſpecially vppon their death beddes: whence preſentlie they are to departe to that place,where fleſh and blood holdeth no more priuiledge, nor riches haue any power to deliuer:but onely ſuch,as were well beſtowed in the ſeruice of God, or giuen to the poore for his names ſake. And this ſhall be ſufficient for this point of riches.

3 Of the vanitie of worldly pleaſure.

27 The thirde branch of vvorldelie vanities is called by Saint Iohn, concupiſcence of the fleſh: vvhich contayneth all pleaſures and carnall recreations:as banqueting,laughing, playing,& the like: wherewith our fleſh is much delighted in this woorlde. And albeit in this kinde, there is a certaine meaſure to be allowed vnto the Godly, for the conuenient mainetenaunce of their health (as alſo in riches it is not to bee reprehended) yer, that all theſe woorldelie ſolaces are not onely vaine, but alſo daungerous in that exceſſe and aboundance,as worldely men ſeeke and vſe them, appeareth plainely by theſe wordes of Chriſt:*Woe bee vnto you which nowe laugh, for you ſhall weepe: Woe bee vnto you that nowe liue in fill, and ſacietie for the time ſhall come vvhen you ſhall ſuf-* Iohn. 16.

for hunger. And againe, in S. Iohns gos-
Iohn.16. pell, speaking to his Apostles, & by them to all other, hee saith, *You weepe and pule: but the worlde shall reioice.* Making it a signe distinctiue betweene the good and the bad, that the one shall morne in this life, and the other reioice, & make themselues merry.

Iob.21. 28 The verie same doth Iob confirme, both of the one, and the other sorte: for of worldlings he saith: *That they solace thē selues with all kinde of musicke, and doe passe ouer their daies in pleasure, and in a verie*
Iob.3. *moment go downe into hell.* But of the god-
Iob.9. ly he saith in his owne person: *That they sigh before they eate their bread.* And in another place: *That they feare all their vvorkes, knowing that God spareth not him which offendeth.* The reason whereof the wise man yet further expresseth, saying:
Eccle.9. *That the workes of good men are in the hands of God: and no man knoweth (by outwarde thinges) either loue or hatred at Gods hands: but al is kept vncertaine for the time to come.* And olde Tobias insinuateth, yet another cause, when he saith: *What ioie can I*
Tob.5. *haue or receiue, seeing I sit here in darckenes?* Speaking literallie of his corporal blindnesse, but yet leauing it also to be vnderstoode of spirituall and internall darkenesse.

29 These

Why good men are sad in this life.

1.Cor.2.
2.Cor.7.
Phi.2.
Iob.3.
Iohn.16.

B

*Calling & iustifying are very plaine & infallible tokens thereof. Rom.8. 30.And so far it is not vncertaine vnto the faithful.

a Rom.8
Ephes.4.
Mat.24.
2.Cor.5.&7

b Eccle.7.
Pro.28.
Mich.6.

16 These are then the causes (beside externall affliction which GOD often sendeth) why the godly do liue more sad and fearfull in this life, than wicked men doe, according to the counsell of S. Paul: & why also they sigh ofte & weepe as Iob & Christ do affirme: for that they remember often the iustice of God, their owne frailtie in sinning: the secret iudgement of Gods predestination* vncertaine to vs: the vale of miserie & desolation wherein they liue heere: which made euen the Apostles to grone, as S. Paul[a] saith, though they had lesse cause thereof then we. In respect whereof we are willed to passe ouer this life in carefulnes, watchfulnes, fear, & trembling, & in respect whereof also, the wise man saith, [b] *It is better to go into the house of sorrow thā to the house of feasting.* Again, *wher sadnes is, there is the heart of wisemen: but where mirth is, there is the hart of fooles.* Finaly, in respect of this, the scripture saith *Beatus homo qui semper est pavidus.* Happy is the man which alwaies is fearefull. Which is nothing else, but that which the holy ghost commandeth euery man by Micheas the Prophet: *Sollicitum ambulare cum Deo*: To walke carefull & diligent with God: thinking vpon his commaundements: how we keepe & obserue

the same: how we resist, & mortifie our members vpon earth, & the like. Which cogitations if they might haue place with vs, woulde cut off a great deale of those worldelie pastimes wherewith the careleſſe sorte of sinners are ouerwhelmed. I mean of those good fellowships of eatings, drinkings, laughing, singinges, disputings, and other such vanities that distract vs most.

30 Heereof Christ gaue vs a most notable aduertisement, in that hee wept often, as at his natiuity: at the resuscitation of Lazarus vpon Ieruſalem, and vpon the Crosse. But he is neuer reade to haue laught in all his life. Hereof also is our owne natiuitye and death a signification, which being both in gods hāds are appointed vnto vs with sorrowe and griefe, as we see. But the middle part thereof, that is, our life being left in our owne handes (by gods appointment) we passe it ouer with vaine delightes, neuer thinking whence we came, nor whither we goe.

Ioh. 10.
Luc. 19.

31 A wise traueller passing by his inne, though hee see pleasaunt meates offered him: yet hee forbeareth vppon consideration of the price, and the iourney hee hath to make: and taketh in nothing, but so much as hee knoweth well,

well, how to discharge the next morning at his departure: but a foole layeth handes on every delicate baite that is presented to his sight, and playeth the prince for a night or two. But when it commeth to the reckoning, hee wisheth that hee had lived onely with bread and drinke, rather than to bee so troubled as hee is for the payment. The custome of manie Churches yet is, to fast the even of everie feast, and then to make merry the next day, that is vpon the festivall day it selfe: which may represent vnto vs, the abstinent life of good men in this worlde, and the mirth that they haue in the worlde to come. But the fashion of the worlde is contrarie, that is, to eat and drinke merily first at the taverne, and after, to let the hoast bring in the reckoning. They eate, drinke, and laugh: and the hoast scoreth vp all in the meane space. And when the time commeth that they must pay, many an hart is sad, that was pleasãt before

32 This the scripture affirmeth also of the pleasures of this vvoorlde: *Risus dolore miscebitur: & extrema gaudii luctus occupat*: laughter shall bee mingled with sorrowe, and mourning shall ensue at the hinder ende of mirth. The Diuell that plaieth the host in this worlde, and Prouer. 14.

wil ſerue you with what delight or plea-ſure you deſire, writeth vp al in his book, & at the day of your departure, that is, at your death, wil he bring the whole reckoning, and charge you with it al, & then

Amos. 2. Tob. 2. ſhal follow that, which God promiſeth to woorldelinges by the Prophet Amos: *Your mirth ſhal be turned into mourning & lamentation.* Yea, and more than this, if you bee not able to diſcharge the reckoning, you may chance to hear that other dreadful ſentence of Chriſt in the Apoc.

Apoc. 18. *Quantum in deliciis fuit, tantũ date illi tormentum*: looke how much hee hath bin in his delightes, ſo much torment do you laie on him.

33 Wherefore to conclude this point, and therewithall this firſt part, touching vanities: truely maie wee ſaie with the

Pſal. 38. Prophet Dauid of a woorldelye minded man: *Vniuerſa vanitas omnis homo viuens*: The life of ſuch men containeth all kinde of vanitie. That is, vanity in ambition: vanity in riches: vanity in pleaſures: vanity in all thinges which they moſt eſteeme. And therefore I may well ende with the wordes of God,

Eſa. 59. The ropes of vaine glorie. by the Prophet Eſaie: *Vae vobis, qui trahitis iniquitatem in funiculis vanitatis*: Woe be vnto you, which doe draw wickedneſſe in the ropes of vanitie. Theſe

ropes

ropes are those vanities of vaineglorie, promotion, dignitie, nobilitie, beautie, riches, delights, and other before touched which alwaies draw with them some iniquity and sinne. For which cause Dauid saith to God. *Thou hatest, O Lorde, observers of superfluous vanities.* And for this cause the holie Ghost pronounceth generallie of al men. *Beatus vir qui non respexit in vanitates, & insanias falsas.* Blessed is that mā, which hath not respected vanities, and the false madnes of this worlde. Psalm. 30. Psalm. 93.

34 Nowe come I then to the seconde part proposed in this Chapter: to shewe howe this worlde, with the commodities thereof, are not onelie vanities, but also deceites. (as Christ termeth them) for that indeede they performe not vnto their followers, those idle vanities which they doe promise. Wherein the world may be compared to that wretched and vngratefull deceiuer Laban: who made poore Iacob to serue him seuen yeares for faire Rachell, and in the ende deceiued him with fowle Leah. What false promises doeth the vvoorlde make dailie? To one it promiseth long life and health: and cutteth him off in the middest of his daies. To another it promiseth great wealth and promotion, and after long seruice, performeth

2 How worldly vanities are also deceits. Math. 13.

Gen. 20. False promises of the world.

no part thereof. To another it promiseth great honor by large expenses: but vnder hande it casteth him into contempt by beggery. To another it assureth great aduauncement by marriage: but yet neuer giueth him abilitie to come to his desire. Go you ouer the whole worlde: beholde countries: view prouinces: looke into Cities: harken at the doores and vvindowes of priuate houses, of Princes pallaces, of secret chambers: & you shall see and heare nothing, but lamentable complaintes: one, for that hee hath lost: another, for that he hath not woone: a thirde, for that hee is not satisfied: ten thousand, for that they are deceiued.

The false promise of renowne.

35 Can there be a greater deceit (for examples sake) than to promise renowne and memory, as the world doeth to her followers: and yet to forget them assoone as they are dead? Who doeth remember nowe one of fortie thousande iollie fellowes in this worlde, Captaines, Souldiers, Counsellers, Dukes, Earles, Princes, Prelates, and Emperors, Kings, and Queenes, Lords, and Ladies? Who remembreth them, I saie? Who once thinketh or speaketh of them nowe? Hath not their memorie perished vvith their sounde, as the Prophet

Psalm. 12.

saith?

saith? Did not Iob promise truelie, that *their remembrance shoulde bee as ashes troden vnder foote?* And Dauid, that *they shoulde bee as dust blowen with the vvinde?* Diuerse men there haue beene ere this, that haue beene very mean in common account: and yet because they haue laboured to bee vnknowen to the worlde, therefore the rather the woorlde both remembreth and honoureth nowe the memorie of them. But many a king and Emperour haue striued and laboured all their life to be known in the worlde, and yet are nowe forgotten. So that the vvoorlde is like in this point (as one saith) to a couetous and forgetfull host, who if hee see his olde guest come by in beggarly estate, all his money beinge spent: hee maketh semblance not to knowe him. And if the guest maruell thereat, and saie that hee hath come often that way, and spent much mony in the house: the other answereth, it may be so, for there passe this waie so many, as we vse not to keepe account thereof. But what is the way to make this host to remember you (saith this author) The waie is to vse him ill as you passe by: beat him well, or doe some other notable iniurie vnto him, and hee will remember you, as long as he liueth: and

A comparison.

manie times will talke of you, when you are farre of from him.

What the deceits of the world are.

36 Infinit are the deceits & dissimulations of the world. It seemeth goodly, fair, and gorgious in outward shew: but when it commeth to handling, it is nothing but a feather: when it commeth to fight, it is nothing but a shadow: when it commeth to weight, it is nothing but smoak: when it commeth to opening, it is nothinge but an Image of plaister woorke, full of olde rags and patches within. To knowe the miseries of the woorlde, you must goe a little out from it. For as they which walke in a mist do not see it so wel as they which stand vppon an hill from it: so fareth it in discerning the woorlde: whose propertye is, to blinde them that come to it, to the ende they may not see their owne estate: euen as a raven, first of all striketh out the poore sheepes eies, & so bringeth to passe, that she may not see the way to escape from his tyrannie?

A similitude

37 After the world hath once bereft the woorldelinge of his spirituall sight, that hee can iudge no longer, betweene good and euill; vanity, and verity: then it rocketh him a sleepe, at ease and pleasure: it bindeth him sweetelie: it deceiueth him pleasantly: it tormenteth him

in

in great peace and reſt: it hath a prowd ſpirite ſtraight waies, to place him in the pinacle of greedy ambition, and therehence, to ſhew him all the dignities and prefermentes of the vvoorlde: it hath twentie falſe merchauntes, to ſhewe him in the darke, the firſt and former endes, of faire and precious cloathes. (But he may not looke into the vvhole peeces, nor carry them to the lighte.) It hath foure hundred falſe Prophetes to flatter him, as Achab had, which muſt keepe him from the hearing of Michæas his councell: that is, from the remorſe of his owne conſcience, which telleth him trueth: it hath a thouſande cunning fithers, to laie before him pleaſaunt baites, but all furniſhed with daungerous hookes within: It hath infinite ſtrumpets of Babylon to offer him drinke in golden cuppes, but all mingled with moſt deadelye poyſon: it hath in euerie doore an alluring lahell, to intice men vnto the milke of pleaſures and delightes, but all haue their hammers and nailes in their handes, to murther him in the braine vvhen hee falleth a ſleepe. It hath in euerie corner a flattering Ioab, to imbrace vvith one arme, and kill vvith the other: A falſe Iudas to giue

Mat. 4.

3. Reg. 22.

Apoc. 17.

Indi. 4.

2. Reg. 21.

Luc. 22.

giue a kisse, and therewith to betray. Finallie, it hath all the deceites, all the dissimulations, all the flatteries, all the treasons that possiblie maie bee deuised. It hateth them that loue it: deceiueth them that trust it: afflicteth them that serue it: reproacheth them that honour it: damneth them that follow it: and most of all forgetteth them that labour and trauell most of all for it. And to bee briefe in this matter, doe you what you can for this world, and loue it, and adore it, as much as you will: yet in the ende you shal finde it a right Nabal: who after many benefites receiued from Dauid, yet when Dauid came to haue
1.Reg.25. neede of him, he answered, *Who is Dauid? Or who is the Sonne of Iesse, that I should knowe him?* Vppon greate cause then saide the Prophet Dauid, *O you*
Psalm 4. *children of men, howe long will you bee so dull harted? Why doe you loue vanitie, and seeke after a lie?* He calleth the world not a liar, but a lie it selfe: for the exceeding great fraud and deceit, which it vseth.

3 Howe pleasures of the world are thornes. Hom.15.in Euang.

28 The thirde name, or propertie that Christ ascribeth vnto the pleasure and riches of the woorlde, is, thart they are thornes, of which S. Gregoie writeth thus: Who euer woulde haue beleeued me, if I had called riches thornes, as

Christ

Christ heere doeth, seeing thornes doe pricke, and riches are so pleasunt: And yet surelie they are thornes, for that with the prickes of their carefull cogitations, they teare and make bloody the mindes of worldly men. By which woordes this holy father signifieth, that euen as a mans * naked bodie tossed and tumbled among manie thornes, can not but bee much rent and torne, and made bloodie vvith the prickes thereof: so a worldelie mans soule beaten vvith the cares and cogitations of this life, cannot but bee vexed with restlesse pricking of the same, and wounded also with many temptations of sinne, which doe occurre. This doeth Salomon (in the places before alleadged) signifie, when he doeth not onelie call the riches and pleasures of this woorlde [a] *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *affliction of spirite*: giuing vs to vnderstand, that where these vanities are, and the loue of them once entred: there is [b] no more the peace of God, which passeth all vnderstanding: there is no longer rest, or quiet of minde: but warre of desires, vexation of thoughtes, tribulation of feares, pricking of cares, vnquietnesse of soule, which is indeede a most

* But the words of Christ declare, that it is another thing that he did speciallie respect therin: that is, the choking or destroying of such corne, as was sowē among thē and the vtter extinguishing or great hinderring of all good motions of the spirite of God in all those that are worldly minded.

a Eccle. 1. 34.

b Philip. 4.

a moſt miſerable and pittifull affliction of ſpirite.

A compari. ſon. 39 And the reaſon heereof is, that as a clocke can neuer ſtande ſtill from running, ſo long as the peaſes doe hang thereat: ſo a woorldlie man, having infinite cares, cogitations, and anxieties hanging vppon his minde, as peaſes vppon the clocke, can neuer haue reſt, or repoſe daie or nighte, but is enforced to beate his braines, when other men ſleepe, for the compaſſing of thoſe trifles, vvhere-with he is incumbred. Oh how many rich men in the woorlde doe feele to bee true, that I now ſaie? How many ambitious men doe prooue it dailie, and yet wil not deliuer themſelues out of the ſame?

Exod. 8 40 Of all the plagues ſent vnto AEgypt, that of the flies was one of the moſt troubleſome, and faſtidious. For they neuer ſuffered men to reſt, but the more they were beaten off, the more they came vppon them. So of all the miſeries and vexations, that God layeth vppon woorldlinges, that is not the leaſt, to bee tormented with the cares of that, which they eſteeme their greateſt felicitie: and cannot beate them off, by any meanes they can deuiſe,

uiſe. They ruſhe vppon them in the morning: ſo ſoone as they awake: they accompanie them in the daie: they forſake them not at night: they followe them to bedde: they let them from their ſleepe: they afflict them in their dreames: and finally, they are like to thoſe importune and vnmercifull tyrauntes, which God threatneth to wicked men, by Ieremie the Propher, *Qui nocte ac die non dabunt requiem:* Ierem. 1. Which ſhall giue them no reſte either by daye or night: and the cauſe hereof which GOD alleadgeth in the ſame Chapter, is, *Quia abſtuli pacem meam a populo iſto (dicit Dominus) miſericordiam & miſerationes:* For that I haue taken awaye my peace from this kinde of people (ſaith God) I haue taken awaye my mercye and commiſerations: a verye heauye ſentence to all them that lye vnder the yoke and bondage of theſe miſerable vanities.

41 But yet the Prophet Eſaie hath a much more terrible deſcription of theſe mens eſtate: *They put their truſt in things* Eſai. 59. *of nothing, and doe talke vanities: they conceiue labour, and bring forth iniquitie: they breake the egges of ſerpentes, and weaue the webbe of ſpiders: he that ſhall eat their egges,*

ſhall

shall die: and that which is hatched thence, shall bee a cocatrice: their webbes shall not make cloath to couer them: for that their workes are vnprofitable: and the worke of iniquitie is in their handes. These are the wordes of Esaie, declaring vnto vs by most significant similitudes, how dangerous thornes the riches and pleasures of this worlde are. And first he saith: *They put their hope in thinges of nothing; and doe talke vanities*: to signifie that hee meaneth of the vanities, and vaine men in this world: who commonly doe talke of the things which they loue best, and wherein they place their greatest affiance. Secondlie hee saith: *They conceiue labour and bringe foorth iniquitye.* Alluding heerein, to the childbirth of women, who first do conceiue in their wombe, and after a great deale of trauell, doe bring foorth their infant: so worldly men, after a great time of trauel and labour in vanities, doe bring forth no other fruite, than sinne and iniquity. For this is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kind of men: *Wo be vnto you which doe drawe iniquitie in the ropes of vanitie.*

The explication of the words of Esay.

24 But yet to expresse this matter more forciblie, hee vseth two other simili-

similitudes, saying. *They breake the egges of serpents, and doe weaue the webs of spiders.* Signifying by the one, the vanitie of these worldly cares: & by the other, the daunger thereof. The spider we see taketh great paines & labour many daies together, to weaue her selfe a web: and in the ende, when all is done, commeth a puffe of winde, or some other little matter, and breaketh all in pieces. Euen as he in the gospel, which had take great trauell and care in heaping riches together, in plucking down his old barnes, building vppe of new, and when hee was come to say to his soule, *Nowe bee merrie*: that night his soule was taken frō him, and all his labour lost. Therefore Esaie saith in this place, that *The webbes of these weauers shall not make them cloth to couer them withall: for that their works are vnprofitable.* Luc. 12.

43 The other comparison contayneth matter of great danger and feare. For as the birde that sitteth vppon the egs of serpentes, by breaking and hatching them, bringeth foorth a perilous brood to her owne destruction: so those that sit abroade vppon these vanities of the vvoorlde (saieth Esaie) doe hatch at last their owne destruction. The reason whereof is, as hee saith, *For that*

the

the worke of iniquitie is in their hand. Still harping vppon this ſtringe, that a man cannot loue and followe theſe vanities, or intangle himſelfe vvith their ropes (as his phraſe is) but that hee muſt indeede drawe on much iniquitie therewith: that is, he muſt mingle much ſin and offence of GOD vvith the ſame: which effect of ſinne, becauſe it killeth the ſoule, that conſenteth vnto it, therefore Eſaie compareth it vnto the broode of ſerpentes, that killeth the birde which bringeth them foorth into the worlde. And finallie, Moſes vſeth the like ſimilitudes, when he ſaieth of vaine and wicked men, *Their vineyarde is the vineyarde of Sodomites, their grape is the grape of gall, and their cluſters of grapes are moſt bitter: their wine is gall of dragons, and the poiſon of cocatrices vncureable.* By which dreadfull and loathſome compariſons, hee would giue vs to vnderſtande that the ſweete pleaſures of this worlde are indeede deceits: and wil proue themſelues one day moſt bitter and daungerous.

Deut. 32.

The fourth part, howe the world is miſerie.

44 The fourth point that wee haue to conſider, is, how this woorde, *ærumnæ*, that is, miſerie and calamitie, maie be verified of the woorlde, and the felicitie thereof. Which thing though it maie ap-

appeare sufficiently by that which hath bene saide before: yet will I (for promise sake) discusse it a little further in this place by some particulars. And amonge manie miseries which I might heere recount, one of the greatest is the breuitie and vncertainty of al worldly prosperity. Oh how great a misery is this vnto a worldely man, that woulde haue his pleasures constant and perpetuall? *O death how bitter is thy remembyance* (saith the wise man) *vnto a man that hath peace in his riches*? Wee haue seene many men aduaunced, and not indured two monethes in their prosperitye: wee haue hearde of diuerse married in greate ioye, and haue not liued sixe daies in their felicitie: wee haue readde of strange matters in this kinde: and wee see with our eies no fewe examples daylye. What a griefe was it (thinke you) to Alexander the Greate, that hauing subdued in twelue yeares the most parte of all the woorlde, shoulde bee then inforced to die, when hee was most desirous to liue: and when hee was to take most ioye and comfort of his victories? What a sorrowe was it to the rich man in the gospell, to heare vppon the sudden, *Hac nocte*: euen this night thou must dye? Breuitie. Eccle. 14. 1. Mach. 1. Luc. 12.

What

What a miſerie vvill this bee to manye woorldlinges, when it commeth, who nowe build pallaces, purchaſe landes, heape vppe riches, procure dignities, make marriages, ioine kindreds, as though there vvere neuer an ende of theſe matters? What a doleſull day will this be to them (I ſay) when they muſt forgoe all theſe thinges which they ſo much loue? When they muſt bee turned off, as princes mules are wont to be, at their iournies ende: that is, their treaſure taken from them, and their gaulde backes onelye lefte vnto themſelues? For as wee ſee theſe mules of princes goe all the daie long, loaden with treaſure, and couered with faire cloathes, but at night ſhaken off into a ſorrie ſtable, much bruiſed and gauled vvith the cartiage of thoſe treaſures: ſo rich menne that paſſe thorough this world, loaden with gold and ſiluer, and doe gaule greatelie their ſoules in carriage thereof, are diſpoiled of their burden at the daie of death, and are turned of, with their wounded conſciences, to the lothſome ſtable of hell and damnation.

A compariſon.

Diſcontentment.

45 Another miſery ioyned to the proſperitie of this woorlde, is the grieuous counterpoize of diſcontentmentes, that euery

euery woorldlye pleasure hath vvith it. Ruune ouer euerie pleasure in this life, and see what sawce it hath adioyned. Aske them that haue had most proofe thereof, whether they remaine contented or no? The possession of riches is accompanied vvith so manye feares, and cares, as hath beene shewed: the aduaunce ment of honours is subiect to all miserable seruitude that maye bee deuised: the * pleasure of the flesh, though it bee lawfull and honest, yet is it called by * Saint Paul, *Tribulation of the flesh*: but if it be with sin, ten thousād times more is it enuironed with all kind of miseries.

* It selfe is not so called, but it is said, that those that marie, shouldhaue tribulation in the flesh which is in respect of the cares & molestatiō that commonly hang or specially at that time as the cate stood with them of the married estate 1. Corint. 7. 28.

46 Who can reckon vp the calamities of our body? So manie diseases, so manie infirmities, so many mischances, so many dangers, who can tell the passions of our minde that doe afflicte vs, nowe with anger, now with sorrow, now with enuy, now with furie? Who can recount the aduersities, and miseries that come

*Whereas chance and fortune are vsed of vs in much like sence, though the sence and meaning of those that are instructed in the faith be good, referring all to the prouidence of God: yet seeing that Saint Augustine long since was sorie that hee had so much vsed such woordes, as appeareth Peter. 1. Cap. it weare good that we also should more warilie decline such wordes as others haue so prophanedlie abused. And better were it a great deale to saie, that such things are of the hand of God.

Of goodes. by our goode? Who can number the harmes and discontentments, that daily inlue vpon vs, from our neighbours? One calleth vs in lawe for our goods: another pursueth vs for our life: a third, by slander impugning our good name: one afflicteth vs by hatred, another by enuy, another by flatterie, another by deceite, another by reuenge, another by false witnes, another by open armes. There are not so many daies nor houres in our liues, as there are miseries and contrarieties in the same. And further than this, the euill hath this prerogatiue aboue the good, in our life: that one defecte onelye ouerwhelmeth and drowneth a greate number of good thinges togither: as if a man had all the felicities heaped togither, which this woorlde coulde yeelde, and yet had but one tooth out of tune, all the other pleasures woulde not make him merrie. Heereof you haue a cleare example in Haman chiefe counseller of King Assuerus: who for that Mardocheus the Iew did not rise to him when he went by, nor did honour him, as other men did: hee saide to his wife and friendes, that al his other felicities were nothing in respect of this one affliction.

Of neighbours.

Hester. 5.

47 Adde now to this miserie of darke-

nesse

neſſe and blindenes wherein vvorldelie menne liue (as in part I haue touched before) moſt fitlie prefigured by the palpable darckenes of Egypt, vvherein no man coulde ſee his neighbour, no man coulde ſee his hande, none could ſee his woorke, no man coulde ſee his waie: ſuch is the darckeneſſe wherein worldelie men walke. *They haue eies but they ſee not*, ſaieth Chriſt: that is, though they haue eies to ſee the matters of this vvoorlde, yet they are blinde, for that they ſee not the thinges they ſhoulde ſee indeede. *The children of this worlde are vviſer in their generation, than the children of light*. But that is onelie in matters of this worlde, in matters of darckeneſſe, not in matters of light, vvhereof they are noe children: *For that the carnall man vnderſtandeth not the thinges that are of God*. Walke ouer the world, and you ſhall finde men as ſharpe eied as Eagles in thinges of the earth: but the ſame men as blinde as beetels in matters of heauen. Thereof enſue thoſe lamentable effectes, that wee ſee dailie of mans lawes ſo carefullie reſpected, and Gods commaundementes ſo contemptuouſlie reiected: of earthlie goods ſoughte for, and heauenlie goods

The miſerie of blindnes. Exod. 10. Matth. 13. Luc. 16. 1. Cor. 2.

nor

not thought vpon: of so much trauell taken for the body, and so litle care vsed for the soule. Finallie, if you will see in what great blindnes the world doth liue, remember that Saint Paule comming from a worldling to be a good christian, had scales taken from his eies by Ananias: which couered his sight before, when hee was in his pride and ruffe of the world.

Acts. 9.

Tempta tiõ & dangers.

48 Beside all these miseries, there is yet another miserie, greater in some respect than the former: and that is, the infinite number of temptations, of snares, of intisements in the worlde, whereby men are drawen to perdition dailie. Athanasius writeth of Saint Anthonie the hermite, that God reuealed vnto him, one daie, the state of the worlde, and hee saw it all hanged full of nets in euerie corner, and diuels sitting by to watch the same. The Prophet Dauid to signifie the verie same thing, that is, the infinite multitude of snares in this worlde, saieth, *God shall raine snares vppon sinners*. That is, God shall permit wicked men to fall into snares: which are as plentiful in the worlde, as are the drops of raine vvhich fall downe from heauen. Euery thing almost is a deadly snare, vnto a carnall and

Athan in vita Antonii.

Psalme. 10.

and looſe harted man. Euerie ſight that he ſeeth: euerie word that he heareth: euerie thought that hee conceiueth: his youth, his age, his friendes, his enemies, his honor, his diſgrace, his riches, his pouerty, his company keeping, his proſperitie, his aduerſitie, his meate that he eateth, his apparell that he weareth, all are ſnares to draw him to deſtruction, that is not watchfull.

49 Of this then, and of the blindneſſe declared before, doeth follow the laſt, and greateſt miſery of al, which can be in this life: & that is, the facility wherby worldely men doe run into ſinne. For truelie, ſaith the Scripture, *Miſeros facit populos peccatum*: Sinne is the thing that maketh people miſerable. And yet, how eaſilie men of the worlde doe commit ſin, and how little ſcruple, they make of the matter. Iob ſignifieth, when talking of ſuch a man, he ſaith. *Bibit quaſi aquam iniquitatem*: He ſuppeth vppe ſinne, as it were water. That is, with as great facilitie, cuſtome and eaſe, paſſeth he downe any kinde of ſinne, that is offered him, as a man drinketh water, when he is a thirſt. He that wil not beleeue the ſaying of Iob, lette him prooue a little, by his owne experience whether the matter bee ſo or noe: let

Facility of ſinning.

Pro. 14.

him walke out into the streetes, behold the doings of men, view their behaviour, consider what is done in shops, in hals, in consistories, in iudgment seates, in pallaces, and in common meeting places abroade: what lying, what slaundering, what deceiving there is. He shall finde, that of al things, wherof men take any account, nothing is so little accounted of as to sin: he shall see iustice solde, verity wrested, shame lost, & equitie despised. He shall see the innocent condemned: the guilty delivered, the wicked advaunced, the vertuous oppressed. He shall see many theeues florish, many vsurers beare great sway, many murtherers and extortioners reverenced & honored, many fooles put in authority, and divers which haue nothing in them but the forme of men, by reason of mony, to be placed in great dignities for the government of others. He shall heare at every mans mouth almost vanity, pride, detraction, envy: deceite, dissimulation, wantonnesse, dissolution, lying, swearing, periurie, and blaspheming. Finally, he shal see the most part of men, to gouern themselues absolutelie, euen as beasts doe, by the motion of their passions, not by the lawe of iustice, reason, religion, or vertue.

The sinfull state of the world.

50 Of this doth insue the fift point that Christ toucheth in this parable, that which I promised heere to handle: to wit, that the loue of this worlde choketh vs, & strangleth euery man whom it possesseth, from all celestiall and spirituall life: for that it filleth him with a plaine contrarie spirite, to the spirit of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est eius*: If anie man hath not the spirite of Christ, this fellow belongeth not vnto him. Now, how contrarie the spirite of Christ, and the spirite of the worlde is, may appeare by the fruites of Christes spirite reckoned vp by S. Paul vnto the Galat. To wit, *Charitie*, which is the roote and mother of all good workes: *Ioie*, in seruing God: *Peace*, or tranquillitie of minde in the stormes of this worlde: *Patience*, in aduersitie: *Longanimitie*, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in sweete behauiour: *Gentlenes* in occasion giuen of anger: *Faithfulnes*, in performing our promises: *Modestie*, without arrogancie: *Continencie*, from all kinde of wickednes, *Chastitie*, in conserning a pure minde in a cleare & vnspotted bodie. *Against these men* (saith Sainte Paule) *there is no lawe*. And in the very same chap. hee expresseth the spirite of

5 The fift part of the chapter.

Rom. 8.

Galat. 5. The effects of the spirit of Christ.

Gol. 6. The effects of the spirit of this worlde.

the world by the cõtrarie effects, saying *The workes of the flesh are manifest, which are fornication vncleanenesse, wantonnesse, lechery, idolatrie, poysoninger, enmities, contentions, emulations, wrath, strife, dissention, sectes, enuie, murder, drunkennesse, gluttonie and the like: of which I foretell you, as I haue tolde you before, that those men which doe such things, shal neuer obtaine the kingdome of heauen.*

The rules of Saint Paule to knowe our spirit.

51 Here now maie euerie one iudge of the spirit of the world, and the spirit of Christ, and (applying it to himself) maie coniecture whether hee holdeth of the one or of the other. Saint Paul giueth two prettie short rules in the verie same place to trie the same. The first is, *They which are of Christ, haue crucified their flesh vvith the vices and concupiscences therof.* That is, they haue so mortified their owne bodies, as they striue against all the vices and sins repeated before: and yeelde not to serue the concupiscences or temptations thereof. The second rule is: *If wee liue in spirite, then let vs vvalke in spirite.* That is, our walking & behauiour is a signe whether wee bee aliue or dead. For if our walking bee spirituall, such as I haue declared before by those fruites thereof, then doe we liue and haue life in spirite

Gal. 5.

rit: but if our works be carnal, such as S. Paul now hath described: thē are we carnal and dead in spirit, neither haue we anie thing to do with Christ, or portion in the kingdome of heauen. And for that al the world is ful of those carnal works, and bringeth foorth no fruits indeed of Christs spirit, not permitteth them to growe vp or prosper within her, thence it is, that the scripture alwaies putteth Christ and the world for opposite and open enimies. Christ and the world enimies.

52 Christ himselfe saith: that *The world cannot receiue the spirit of truth.* And againe, in the same Euangelist he saith that *Neither hee, nor anie of his are of the worlde, though they liue in the woorld.* And yet further in his most vehement praier vnto his father, *Pater iuste, mundus te non cognouit:* Iust father, the world hath not knowne thee. For which cause S. Iohn writeth: *If anie man loue the woorlde, the loue of the father is not in him.* And yet further Saint Iames, that *Whosoeuer desireth but to bee frende of this woorlde, is thereby made an enemie to God.* What will worldly men say to this? Saint Paule affirmeth plainelie, That this world is to bee damned. And Christ insinuateth the same in S. Iohns Gospell, but most of all, in that wonderfull facte

Iohn. 14.
Iohn. 15. 19.
Iohn. 17
Iohn. 2.
Iacob. 4.
1 Cor. 2.
Iohn. 12.

of his, when praying to his father, for other matters, hee excepteth the worlde by name. *Non pro mundo rogo*, saith he: I doe not aske mercy, and pardon for the worlde, but for those which thou hast giuen mee out of the worlde. Oh what a dreadfull exception is this made by the Sauiour of the worlde, by the lambe, that taketh away all sins, by him that asketh pardon, euen for his tormentours and crucifiers, to except now the worlde by name from his mercy! Oh that worldlie men woulde consider but this one point onely: they would not (I thinke) liue so void of fear as they doe.

Ioh. 17.
Luc. 23.

53 Can any man maruell now why S. Paul crieth so carefully to vs: *Nolite conformari huic seculo*: Conforme not your selues to this worlde? And againe: *That we should renounce vtterlie all worldlie desires*? Can any maruell why Saint Iohn which was most priuie, aboue all others, to Chistes holy meaning heerein, saith to vs in such earnest sort: *Nolite diligere mundum, neq; ea quæ in mundo sunt*: Doe not loue the worlde, nor any thing that is in the worlde. If we may neither loue it, nor so much as conforme our selues vnto it, vnder so great paines (as are before rehearsed) of the

Rom. 12.
Titus. 2.
1. Iohn. 2.

enmity

enmity of God & eternall damnation: what ſhall become of thoſe men that do not only conforme themſelues vnto it, & the vanities thereof, but alſo do follow it ſeeke after it: reſt in it: & doe beſtowe all their labours, and trauels vpon it?

54 If you aske me the cauſe why Chriſt ſo hateth and abhorreth this worlde: S. Iohn telleth you: *Quia mundus totus in maligno poſitus eſt*: For that all the whole world is ſet on naughtineſſe: for that it hath a ſpirite contrarie to the ſpirite of Chriſt, as hath bin ſhewed: for that it teacheth pride, vaine glorie, ambition, enuie, reuenge, malice, with pleaſures of the fleſh, and al kinde of vanities, and Chriſt on the contrary ſide humilitie, meekeneſſe, pardoning of enemies, abſtinence, chaſtitie, ſuffe-rance, mortification, bearing the croſſe, with contempt of all earthly pleaſures: for that it perſecuteth the good; and aduanuceth the euill: for that it rooteth out vertue, and planteth all vice: and finallie, for that it ſhutteth the dores againſt Chriſt when he knocketh, and ſtrangleth the hearte that once it poſſeſſeth. Why Chriſt hateth the world. 1. Iohn. 5. Apoc. 3.

55 Wherefore to conclude this part, ſeeing this woorlde is ſuch a thing as it is: ſo vaine, ſo deceitful, ſo trouble- A deſcripti-on of the world.

some, so dangerous: seeing it is a professed enemy to Christ, excommunicated and damned to the pit of hel: seeing it is, as one father saith, an Arke of travell, a schoole of vanities, a feare of deceipt, a labyrinth of errour, seeing it is nothing else but a barren wildernesse, a stony fielde, a dirty stie, a tempestuous Sea: seeing it is a groue full of thornes, a medowe full of scorpions, a flourishinh garden without fruit, a caue ful of poisoned and deadly basilisks: seeing it is finally (as I haue shewed) a fountaine of miseries, a river of teares, a feined fable, a delectable frensie: seeing (as Saint Austen saith) the ioie of this worlde hath nothing else but false
Aug ep. 39. delight, true asperity, certaine sorrowe, vncertaine pleasures, travelsome labor, fearful rest, grievous misery, vaine hope of felicity: seeing it hath nothing in
Hom. 22. ad pop. Antioc. it, as S. Chrysostome saieth, but teares, shame, repentance, reproach, sadnesse, negligence, labours, terrours, sickenesse, sin and death it selfe: seeing the worlds repose is full of anguishe, his securitie without foundation, his feare without cause, his travells without fruite, his sorrow without profite, his desires without succesſe, his hope without reward, his mirth without continuance,

his

his miſeries with out remedies: ſeeing theſe and a thouſand euils more are in it, and no one good thing can bee had from it: who will be deceiued with this viſard, or allured with this vanitie hereafter? Who will be ſta ed from the noble ſeruice of GOD by the loue of ſo fond a trifle as is this world? And this to a reaſonable man maie bee ſufficient to declare the inſufficiencie of this third impediment.

The laſt Part of this Chapter. How we maie auoid the euil of the world.

56 But yet for the ſatisfiyng of my promiſe in the beginning of this Chapter, I haue to adde a worde or two in this place, how we may auoide the dāger of this world, and alſo vſe it vnto our gaine & commoditie. And for the firſt, to auoide the daungers, ſeeing there are ſo manie ſnares and traps, as haue beene declared: there is no other way but onlie to vſe the refuge of birdes, in auoiding the daungerous ſnares of foulers: Prou. 1. that is to mount vp into the aire, and ſo to flie ouer them all: *Fruſtra iacitur rete ante oculos pennatorum*, ſaieth the wiſe man: that is, The net is laide in vaine before the eies of ſuch as haue wings and can flie. The ſpies of Iericho, though manie ſnares were laide for them by their enimies: yet thez eſcaped all, for that they walked by hilles, ſaith the

Homil. 1. in Iosue.

B

* Though the matter be good: yet hardly doth it stād by these places.

Psal. 120.

Psal. 123.

Psal. 22.

Mat. 4

Scripture: whereunto Origen alluding saith, that there is no way to auoyd the daungers of this world: * but to walke vppon hils, & to imitate Dauid that said: *Leuaui oculos meos ad montes, vnde veniet auxilium mihi:* I lifted vp mine eies vnto the hils, whence al mine aide & assistaunce came, for auoiding the snares of this world. And then shall we say with the same Dauid: *Anima nostra sicut passer erepta est de laqueo venantium:* Our soule is deliuered as a sparrow from the snares of the foulers. We must say with Saint Paul, *Our conuersatiō is in heauen*. And then shall wee little feare al these deceites, and dangers vpon earth For as the fouler hath no hope to catch, the bird, except he cā allure her to pitch and come down by some means: so hath the Diuell no waie to intangle vs, but to saie as he did to Christ: *Mitte te deorsum:* Throw thy selfe downe: that is pitch down vpon the baites which I haue laid, eat & deuour them: enamour thy selfe with them, tie thine appetite vnto them, and the like.

57 Which grosse and open temptation hee that will auoide by contemning the allurement of these baites, by flying ouer them: by placing his loue & cogitations in the mountaines of heauenly

uenly ioies and eternitie: hee shal easilie escape al dangers and perils. King Dauid was past them all, when hee said to God: *What is there for me in heauen, or what doe I desire besides thee vpon earth? My flesh and my heart haue fainted for desire of thee. Thou art the God of my heart, & my portion, O Lord, for euer.* Psal 72.

58 Saint Paul also was past euer these dangers, when he saide: that *Now he was crucified to the world, and the world vnto him:* and that *Hee esteemed all the wealth of this world as meere dounge:* and that albeit he liued in flesh, yet liued he not according to the flesh. Which glorious example if we follow, in contemning and despising the vanities of this world, and fixing our mindes in the noble riches of gods kingdome to come: the snares of the Diuel would preuaile nothing at all against vs this life. Galat. 6. Phil. 3. 2. Cor. 12.

59 Touching the second point, howe to vse the riches and commodities of this worlde to our aduantage: Christ hath laide downe plainelie the meanes: *Facite vobis amicos de Mammone iniquitatis:* Make vnto you friendes of the riches of iniquitie. The rich glutton might haue escaped his tormentes, and haue made himselfe an happie man by helpe of worldlie wealth, if hee would Luc. 16. How to vse worldely wealth to our aduantage. Luc 16.

woulde: and ſo might many a thouſand which nowe liue, and wil go to hel for the ſame. O that men would take warning and be wiſe, whiles they haue time. Saint Paule ſaith. *Deceiue not your ſelues: looke vvhat a man ſoweth, and that ſhalbe reape*: What a plentifull harueſt then might rich men prouide themſelues, if they woulde: which haue ſuch ſtore of ſeede, and ſo much ground offered them dailie to ſowe it in? Why doe they not remember that ſweete harueſt ſong? *Come yee bleſſed of my Father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirſty, and you gaue me to drinke: I vvas naked, and you apparelled mee.* Or if they doe not care for this: why doe they not feare at leaſt the blacke *Sanctus* that muſt be chanted to them for the contrary. *Agite nunc diuites, ploratæ, vlulantes in miſeriis veſtris, quæ aduenient vobis*: Go to now you rich men, weepe and howle in your miſeries that ſhal come vpon you.

Gal. 4. 2. Cor. 9. Mat. 25. Iac. 5. 1.

Damã in hiſt. Barlaã & Ioſaphat

60 The holy Father Iohn Damaſcen reporteth a parable of Barlaam the hermite, to our purpoſe. There was (ſaith he) a certaine citie, or common wealth which vſed to chuſe themſelues a King from among the pooreſt ſort of the people, and to aduance him to great honor,

wealth,

wealth, and pleasures for a time: but after a while, when they were wearie of him, their fashiō was to rise against him, and to dispoile him of all his felicity, yea the very clothes off him backe, and so to banniſh him naked into an Ilande of a farre countrie: where bringing nothing with him, hee would liue in great miſery, and be put to great ſlaverie for ever. Which practiſe one king at a certaine time conſidering, by good advise (for all the other, though they knewe that fashion, yet through negligence & pleasures of their present felicity, cared not for it) tooke reſolute order with himſelfe, how to prevent this miſerie: which was by this meanes: He ſaved every daie great ſums of money from his ſuperfluities and idle expences, and ſo ſecrethe made over before hande a greate treaſure into that Ilande, whereunto hee was in daunger daily to bee ſent. And when the time came that indeede they deſpoſed him from his kingdome, and turned him awaie naked, as they had done the other before: hee went to the Ilande with ioy & confidence, where his treaſure lay, and was received ther with exceeding great triumph, & placed preſently in greater glorie than ever he was before.

61 This

The application of this parable.

61 This parable (drawing somewhat neare to that which Christ put of the euill steward) teacheth as much as at this present needes to bee saide in this point. For the citie or common wealth is this present worlde, which aduanceth to authoritie poore men: that is, such as come naked into this life, and vpon the sudden when they looke least for it, doth it pul them down againe, & turneth thē naked into their graues, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little fauour, and rather eternal miserie. The wise king that preuented this calamitie, is hee, which in this life (according to the counsell of Christ) doeth seeke to lay vp treasure in heauen against the daie of his death, when he must bee banished hence naked, as all the princes of that citie were: at which time if their good deedes doe followe them, as God promiseth, then shall they be happy men, & placed in much more glorie, then euer this worlde was able to giue them. But if they come without oile in their lampes: then is there nothing for them to expecte, but *Nescio vos*: I know you not. And when they are knowen: *Ite maledicti in ignem æternum* God you accursed into fire euerlasting.

Luc. 22.

Apoc. 14.

Mat. 25.

Mat. 25.

CHAP.

CHAP. IIII.

Of the fourth impediment: which is, too much presuming of the mercy of God.

THere are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alleage any of the saide impediments before: but haue a shorter waie for al, and more plausible as it seemeth to them, and that is, to saie the whole matter vpō the back of Christ himselfe, and to answere whatsoeuer you can saie against them, with this only sentence: *God is mercifull.* Of these men maie Christ complain with the Prophet saying, *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem:* Sinners haue built vpon my backe, they haue prolonged their iniquities. By which words we may account our selues charged, that prolonging of iniquitie in hope of Gods mercie, is to builde our sinnes on his backe. But what followeth? Will god beare it? No verely: for the next wordes insuing are * *Dominus iustus concidet ceruices peccatorum*, God is iust, hee will cut in sunder the neckes of sinners. Heere are two cooling cardes, for the two warme imaginations before. Meane you (Sir) to prolonge your iniquitye, for that God is mercifull? Remember also that he is iust, saieth the Prophet.

Psal. 128.

Building on gods backe

B

* Though it stād not on the natural sense of this Place, yet is it that in effect which is rebuked. Rom 6.

Are

Are ye gotten vp vpon the backe of God to make your nest of sinne there? Take heede: for he wil fetch you down againe & breake your necke downward, except ye repēt: for that indeed there is no one thing which may be so iniurious to god, as to make him the foūdation of our sinful life, which lost his own life for the extinguishing of sin.

How God is both merciful and iust.

2 But you will saie: And is not God then merciful? Yes truly (deare brother) he is most merciful, and there is neither ende, nor measure of his mercie. He is euen mercie it selfe: it is his nature and essence: and he can no more leaue to be mercifull, then he can leaue to bee God. But yet (as the Prophet heere saith) hee is iust also. We must not so remember his mercie, as wee forget his iustice. *Dulcis & rectus Dominus*: Our Lord is sweete, but yet vpright and iust too, saith Dauid: and in the same place: *All the waies of the Lord are mercy and trueth*: Which woordes holy Barnard expounding in a certaine sermon of his, saith thus: There be two feete of the Lorde, whereby hee walketh his waies: that is, mercie and trueth: and God fasteneth both these feete vpō the hearts of them, which turne vnto him: & euery sinner that wil truely come to him

Psal. 24.

Serm. 52. Parvorum.

The two feet of god.

himselfe, must lay hande fast on both these feete. For if he should lay hands on mercy onely, letting passe truth and iustice: hee woulde perish by presumption. And one the other side, if he should apprehend iustice onely, without mercy, hee woulde perish by desperation. To the ende therefore that hee may bee saved, he must humbly fall downe and kisse both these feete: that in respecte of Gods iustice hee maie retaine feare: and in respect of his mercy, hee maie conceiue hope. And in another place: Happie is that soule, vppon vvhich our Lord Iesus Christ hath placed both his feete: I will not sing vnto thee iudgement alone, nor yet mercy alone (my GOD) but I will sing vnto thee, with the prophet David, mercy & iudgement ioyned togeither. And I will never forgette these iustifications of thine. Serm. 6. in Cent Psalme. 101. Psalme. 118.

3 Saint Austen handleth this point most excellently in divers places of his works. Let thē mark, saith he, which loue so much mercy & gēdlenes in our Lord: let them marke, I say, and feare also his trueth. For as the Prophet saith, God is both sweete & iust. Doest thou loue that he is sweete? Feare also that he is iust. As a sweete Lord, he saide, *I have helde* Tract. 33. in Iohan.

my

Psalm.102. my peace at your sinnes: but at a iust Lorde he addeth. *And thinke you that I will holde my peace still?* God is merciful, and full of mercies, say you: it is most certaine: yea, ad vnto it, that *He beareth long.* But yet feare that, which commeth in the verses ende, *Et verax*: that is, hee is also true and iust. There be two things wherby sinners doe stand in danger: the one in hoping too much (which is presumption:) the other in hoping too little which is desperation. Who are deceiued by hoping too much? He which saith vnto himselfe, God is a good God, a mercifull God, and therefore I will doe what pleaseth me. And why so? Because GOD is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in daunger by despaire? Those which seeing their sinnes grieuous, and thinking it nowe impossible to bee pardoned, saie within themselues. Well, we are once to be damned: why doe not we then, whatsoeuer pleaseth vs best in this life? These men are murdered by desperation: the other by hope. What therefore doth god for gaining of both these men? To him which is in daunger by hope, he saieth: *Doe not saie vvith thy selfe, The mercie of*

Two dangers of sinners.

God

God is great, hee will be mercifull to the multitude of my sinnes, for the face of his wrath is vpon sinners. To him that is in danger by desperation he saieth: *At vvhat time soeuer a sinner shall turne himselfe to mee, I will forgiue his iniquities.* Thus far Saint Austen, beside much more which he addeth in the same place, touching the great peril and folly of those, which vpō vain hope of gods mercy doe perseuere in their euill life. Ecclo. 18.

4 It is a very euill consequent, and most vniust kinde of reasoning, to saie, that for as much as GOD is mercifull and long suffering, therefore will I abuse his mercye, and continue in my wickednesse. The Scripture teacheth vs not to reason so, but rather quite contrarie; God is mercifull, and expecteth my conuersion, and the longer he expecteth, the more grieuous will bee his punishment vvhen it commeth, if I neglect this patience: and therefore I ought presentlye to accept of his mercy. So reasoneth Saint Paule, which saith, *Doest thou contemne the riches of his long suffering and gentlenesse? Doest thou not knovve that the patience of God tovvardes thee is vsed to bringe thee to repentaunce? But thou though the heardnesse of thy heart, and irrepentaunt minde, doest hoord* Rom. 2.

hoorde vp to thy selfe vvrath, in the daie of vengeance, at the reuelation of Gods iust iudgement. In which wordes Saint Paul signifieth, that the lōger that God suffereth vs with patience in our wickednes, the greater heape of vengeaunce doth hee gather against vs, if wee persist obstinate in the same. Whereto Saint Austen addeth another consideration of great dreade and feare: and that is, If he offer thee grace (saith hee), to daie, thou knowest not whether hee will doe it to morrow or no. If he giue thee life & memorie this weeke: thou knowest not vvhether thou shalt enioy it the nexte weeke or no.

Tract. 33. in Ioan.

Gods goodnes not helpeth those that perseuere in sinne. Psal. 72.

5 The holy Prophet beginning his seuentieth and second Psalme of the daungerous prosperitye of woorldelye men, vseth these wordes of admiration. *Howe good a God is the God of Israell vnto them that be of a right hart?* And yet in all that Psalme, hee doth nothing else but shewe the heauie iustice of God towardes the wicked, euen when hee giueth them most prosperity and worldlie wealth: and his conclusion is, *Behold (O Lorde) they shall perishe vvhich departe from thee: thou hast destroied all those that haue broken their faith of vvedlocke vvith thee.* By which is signified, that, howe good

good soeuer God bee vnto the iust: yet that pertaineth nothing to the relieſe of the wicked: who are to receiue iuſt vengance at his hãds, amiddeſt the greateſt mercies beſtowed vppon the godly. *The eies of the Lord are vpon the iuſt* (ſaith the ſame Prophet) *& his eares are bent to hear their praiers: but the face of the Lord is vpon them that doe euill, to deſtroie their memorie from out the earth.* Pſal. 33.

6 It was an olde practiſe of deceiuing Prophets reſiſted ſtronglie by the Prophets of God, to cry, Peace, peace, vnto the wicked men: when indeed there was nothing towardes them but daunger, ſwoorde, and deſtruction, as the true Prophetes foretolde, and as the euent prooued. Wherefore, the Prophet Dauid giueth vs a notable and ſure rule, to gouerne our hope and confidence vvithall. *Sacrificate ſacrificium iuſtitiæ, & ſperate in Domino:* Doe you ſacrifice vnto GOD the ſacrifice of righteouſneſſe, and then truſt in him. Wherewith Saint Iohn agreeth vvhen he ſaith, *If our hart or conſcience doe not reprehende vs for vnicked life, then haue wee confidence with God:* as who woulde ſaye. If our conſcience be guiltie of leude and wicked life, and wee reſolued to dwell and continue therein; then in vaine Ier 6 8. Ezech. 13. 1. Iohn. 3

haue

haue wee confidence in the mercies of God, vnto whose iust iudgmēt we stand subiect for our wickednes.

7 It is most woonderfull and dreadfull to consider howe God hath vsed himselfe towardes his best beeloued in this world, vppon offence giuen by occasion of sinne, how easilie hee hath chaunged countenance, how soone hee hath broken of friendship, how streitlie hee hath taken account, & how seuerelie he hath punished. The Angels that hee created with so greate care and loue, and to whome he imparted so singular priuiledges, of all kinde of perfections, as hee made them almost verie Gods, in a certaine manner, committed but onely one sinne off pride against his maiestye and that onelie in thought, as Diuines doe holde, and yet presently, all that good will and fauour was changed into iustice: and that also so seuere, as they were throwen down to eternal torments without redemption, chained for euer to abide the rigour of hell fire and intollerable darknes.

The seueritie of Gods punishment vpon sinne.

The Angels

Esa. 14.

8 After this, God made himselfe another new frende of flesh & bloode, which was our father Adam in paradise, where God conuersed with him so frendly and familiarlie, as is most wonderfull to consider

2. Pet. 2. Ep. Iud.

Adam and Eue.

ſider: hee called, hee talked vvith him, he made all creatures in the world ſubiect vnto him, he brought them al before him, to the ende that he, and not God, ſhould giue them their names: hee made a mate and companion for him: he bleſſed them both: and finally ſhewed all poſſible tokens of loue, that might bee. But what inſued? Adam committed but one ſinne: and that at the inticement of another: and that alſo a ſinne not of ſo verie great importaunce (as it maie ſeeme to mans reaſon) beeing but the eating of the tree forbidden: and yet the matter was noe ſooner done, but all friendſhippe vvas broken betweene God and him: hee was thruſt out of paradiſe, condemned to perpetuall miſerie, and all his poſteritie to eternall damnation, togither with himſelfe, if he had not repented. And howe ſeuerely this grievous ſentence is executed, maie ſufficientlie appeare by this, that infinite millions of of people, euen the whole race of mankinde, is for it caſt downe vnto the vnſpeakeble tormentes of hell: excepting thoſe fewe, that ſince are ranſomed by the comming downe of Gods owne ſonne, the ſecond perſonne in Trinitie, into this fleſh:

and

and by his intollerable sufferinges, and death in the same.

Moses and Aaron. Num.20.27 33. Deut.10.32 34.

9 The two miracles of the woorlde Moses and Aaron were of singular authoritie and fauour vvith God: in so much as they coulde obtaine greate things at his hands for other men: and yet when they offended GOD once themselues, at the waters of contradictions in the desart of Sinne, for that they doubted somewhat of the miracle promised to them for GOD: and thereby did dishonour his maiestie before the people, as hee saieth: they were presentlie rebuked most sharpely for the same: and though they repented hartelie that offence, & so obtained remission of the faulte or guilt: yet was there laide vppon them a grieuous chastisement for the same: and that was, that they shoulde not enter themselues into the lande of promise: but should die vvhen they came vvithin the sighte thereof. And albeit they entreated GOD most earnestly for the release of this pennance: yet could they neuer obtaine the same at his handes: but alwaies he aunswered them. *Seeing you haue dishonoured me before the people, you shal die for it, & shall not enter into the land of promise.*

10 In

10 In vvhat speciall great fauour vvas Saul. Saule with God, when he chose him to be the first king of the people? caused Samuell the Prophet so much to honour him, and to annointe him prince vpon Gods owne inheritaunce, as hee calleth it? When he commended him so much, and tooke such tender care euer him? And yet afterwarde, for that he brake Gods commaundement, in reseruing certaine spoiles of warre, which hee would haue destroyed: yea, though he reserued them to honour God withal, as he pretended: yet was he presently cast off by God: degraded of his dignitie, giuen ouer to the handes of an euill spirite: brought to infinite miseries (though he shifted out for a time) and finally so forsaken & abandoned by god, as he shewe himselfe: his sons were crucified or hanged on a crosse by his enemies: and al his family and linage extinguished for euer. 1.Reg.10.& 11. Act.13. 1.Reg.13. 15.16. 1.Reg.16. 1.Reg.31. 1.Par.10. 2.Sam.21.6

11 Dauid was the chosen and deare friende of God, and honoured vvith the title of *One that was according to Gods own heart*. But yet assoone as he had sinned: the Prophet Nathan was sent to denounce Gods heauy displeasure and punishment vppon him. And so insued, notwithstanding that hee sorrowed and Dauid. 2.Reg.12. Psal.34.68. 108.101. Psal.29.

humbled himselfe so much, as hee did for the sinne that he had doone: as may appeare by his fasting, praier, weeping, wearing of sacke, eating of ashes: and the like. By which is euident, that howe great gods mercy is to them that feare him: so great is his iustice to them that offend him.

B *In this the sense is rather to bee regarded, than the wordes to be streightly vrged. Gen. 4. Gen. 8. Gen. 19. Num. 16. Leuit. 10.

12 The Scripture hath infinite examples of this matter, as the reiection of Cain and his posteritie streight vpon his murder: the pittifull drowning of the whole woorlde in the time of Noe: the dreadful consuming of Sodome and Gomorra, with the cities about by fire and brimstone: the sending downe quicke to hell of Ceore, Dathan and Abyron: with the slaughter of two hundred and fiftie their adherents, and many thousands of the people besides, for rebellion against Moses and Aaron: the suddaine killing of Nadab, and Abiu, sonnes of Aaron, & chosen Priests, for once offering of * other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their own goods, by deceit, from the Apostles: vvith many mo such examples, which the scripture doeth recount.

B *Wherein also we may see what those may looke for that worshippe God with mens traditions, or other wise than he hath appointed. Acts 3.

The heavines of Gods hand.

13 And so the grieuousnesse of gods iustice,

iustice, and heauinesse of his hand, whē it lighteth vppon vs: though it appeare sufficientlye for all these examples before alleadged, wherein the particular punishmentes (as you see) are most rigorous: yet will I repeate one acte of God more, out of the Scripture, which expresseth the same in wonderfull maner. It is well knowen, that Beniamin amonge all the twelue tribes of Iacob, was the deerest vnto his father, as appeareth in the booke of Genesis, and therefore also greatelye respected by GOD: and his tribe placed in the best part of all the lande of promise, vpon the diuision thereof, hauing Ierusalem, Iericho, and all the best cities with in it: Yet notwithstanding for one onlie sinne committed by certaine priuate men in the cittie of Gabaa, vpon the wife of a Leuite, God punished the whole tribe in this order, as the scripture recounteth. He caused all the other eleuen tribes to rise against them: and first to come to the house of God in Silo, to aske his aduise, and follow his direction in this warre against their brethren: & thence hauing by Gods appointmente entered battaile twise with the tribe of Beniamin, the third day god gaue them so greate a victorye, as they slue all the

Gen. 48. 45.

Iosua. 18.

Iudic. 19. 20

liuing creatures, within the compas of that tribe, except onely six hundred mē that escaped awaie into the desart: the rest were slaine, both man, woman, children, and infants, togither with all the beastes and cattle, and all the cities, villages, and houses burnt with fire. And all this, for one sin committed, only at one time with one woman.

14 And who will not then confesse with Moses: that *God is a iust god, a great God, & a terrible God*? Who will not confesse with Saint Paul: *It is horrible to fall into the hands of the liuing god?* who wil not saye with holy Dauid: *A iudiciis tuis timui*: I haue feared at the remēbraunce of thy iudgements? If God would not spare the destroyinge of a vvhole tribe for one sin onely: if hee woulde not pardon Chore, Dathan & Abiron for once: the sons of Aaron for once: Ananias, and Saphira for once: if hee would not forgiue Esau, though afterwarde hee sought the blessing with teares, as the Apostle saith: if hee woulde not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance: if he would not forgiue one proude cogitation vnto the Angels: nor once eating of the tree forbidden vnto Adam, without infinit punishment:

Deut. 10.

Heb. 10.

Psal 118.

Heb. 12.

niſhment: nor would paſſe ouer the cup of affliction from his own ſonne, though hee asked it thriſe vpon his knees, with the ſweat of bloode: what reaſon haſt thou to thinke that hee will let paſſe ſo manye ſinnes of thine vnpuniſhed? VVhat cauſe haſt thou to induce thine imagination, that hee will deale extraordinarilie with thee, and breake the courſe of his iuſtice for thy ſake? Art thou better than thoſe, whom I haue named? Haſt thou any priuiledge from god aboue them? Mat. 26.

15 If thou wouldeſt conſider the greate and ſtraunge effectes of Gods iuſtice, which wee ſee daily executed in the woorlde: thou ſhouldeſt haue little cauſe to perſwade thy ſelfe ſo fauourablie, or rather to flatter thy ſelfe ſo daungerouſlie as thou doeſt. VVee ſee that, notwithſtandinge Gods mercie, yea, notwithſtandinge the death and paſſion of Chriſt our Sauiour, for ſauing of the vvhole vvoorlde: yet ſo manie infinite millions to bee damned dailye by the iuſtice of GOD: ſo manie infidels, heathens, Iewes, and Turkes, that remaine in the darckeneſſe of their owne ignoraunce: and amonge Chriſtians, ſo manye that holde not their profeſſion truelye, Great and ſtrange effects of gods iuſtice. Mat. 7. 20.

or

or otherwise are all ill liuers therein, as that Christ truely saide, that few are they that shoulde bee saued: albeit his death was paide for all, if they made not themselues vnworthye thereof. And after the comminge of our Sauiour, much more wee see that all the woorlde vvent avvrie to damnation for manye thousande yeares together: exceptinge a fewe Iewes which vvere the people of God. And yet among them also, the greater parte (it seemeth) were not saued, as maye bee coniectured by the speeches of the Prophets frō time to time: and especially by the sayinges of Christ to the Pharisees, and other rulers thereof. Now then, if God for the satisfying of his iustice, coulde let so manye millions perishe thorough their owne sinnes, as dailie he doth also now permit, without anie preiudice or impeachment to his mercie: why may hee not also damne thee for thy sinnes, notwithstandinge his mercy, seeing thou doest not onelye commit them without feare, but also doest confidently persist in the same.

Whether Gods mercy be greater than his iustice.

16 But here some man maie say, if this bee so, that God is so seuere in punishment of euery sin, and that he damneth so manie thousandes, for one, that he

hee saueth: how is it true, that *The mercies of God are* * *aboue all his other woorkes,* (as the Scripture saieth) *and that it passeth and exalteth it selfe aboue his iudgementes?* For if the number of the damned doe exceede so much the number of those which are saued: it seemeth that the woorke of iustice doeth passe the worke of mercie. To which I answere, that touching the small number of those that are saued, and infinite quantitie of such as are damned, we may in no wise doubt: for that besides all other Prophetes, Christ our Sauiour * hath made the matter certaine and out of question. We haue to see therefore, howe, notwithstanding all this, the mercie of God doth exceede his other woorkes.

Psalm.114. Iacob.2.

B

* Spread foorth ouer al his works as both Augustine and Ierome doe read: In omnia. or In vniuersa opera eius. Tom 8.18. on behalfe of his children. For euen they also haue their works so vnperfect and their faith so weake,

that but in the depth of his mercie of God, they cannot in any wise bee saued, no not the best that euer was. But concerning that hee doth so resolutely set downe so many thousandes to bee damned for one that is saued, it is somewhat more than the woord it selfe doth warrant, or the portion of the mercy of God (compared with his iustice) may seeme to beare. And seeing that this whole treatie in these foure next sections viz. 16. 19. is grounded vpon a wrong text, therefore it is to be read so much more warily, and no further to be accounted of, than it may be found to haue the word of God to warrant the same. * Mat 7.20.

17 And first, his mercie may bee saide to exceede, for that all our saluation is

of his mercie, and our damnation from our selues, as from the first and principall causes thereof, according to the saying of God by the Prophet: *Perditio tua ex te Israel: tantummodo in me auxilium tuum*: Thy onelie perdition is from thy selfe (O Israell:) and thine assistance to doe good, is only from me. So that, as wee must acknowledge Gods grace, and mercy for the authour of euerie good thought, and act that we do, and consequentlie ascribe all our saluation vnto him: so none of our euil acts (for which we are damned) do proceed from him, but onely from our selues, and so he is no cause at all of our damnation: and in this doth his mercy exceede his iustice.

Osc. 13.

2 Tim. 2. Ezech. 18.

18 Secondly, his mercy doth exceede, in that he desireth all men to be saued, as S. Paul teacheth, and himselfe protesteth, when see saith: *I will not the death of a sinner, but rather that he turne from his wickednesse and liue*. And againe, by the Prophet Ieremie, hee complaineth grieuouslie that men vvill not accept of his mercy offered: *Turne from your wicked waies*, (saith he) *why will you die you house of Israell?* By which appeareth, that he offereth his mercie most vvillinglie and freely to al, but vseth his iustice onelie

Ier. 4.

vpon

vpon necessitie (as it were) constrained thereunto by our obstinate behauiour. This Christ signifieth more plainelye, when he saith to Ierusalem, *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: howe often woulde I haue gathered thy children togither, as the henne clocketh hir chickens vnderneath her winges, but thou woulddest not? Beholde thy house (for this cause) shalbe made desart, and lefte without children.* Heere you see the mercy of God often offered vnto the Iewes: but for that they refused it, hee was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them: which hee fulfilled within forty, or fifty yeares after by the handes of Vespatian Emperour of Rome, & Titus his sonne: who vtterly discomfiteth the cittie of Ierusalem, and the whole nation of Iewes, vvhome wee see dispersed ouer the woorlde at this day, in bondage, both of body and soule. Which woorke of gods iustice though it be most terrible: yet was his mercy greater to them, as appeareth by Christs wordes, if they had not reiected the Sonne. Mat. 23.

Iosephus de belo Iud lib. 1. ca. 12. B

19 Thirdly, his mercy exceedeth his iustice, euen towards the damned thē-

* As afore: not as though the meaning should be that God were more mercifull than iust, holy, wise, or such like.

 selues:

selues: in that hee vsed manie meanes, to saue them in this life, by callinge vppon them, and assisting them with his grace to doe good: by mouuing them inwardlie with infinite good inspirations, by alluring them outwardly, with exhortations, promises, examples of others: also by sickenesse, aduersities and other gentle corrections: by giuing them space to repent, with occasions, opportunities, and excitations vnto the same: by threatning them eternal death if they repent not: all vvhich thinges being effectes of mercy, and goodnesse towardes them: they must needes confes amidst their greatest fury, & tormentes, that his iudgmentes are true & iustified in themselues, and no waies to be compared with the greatnesse of his mercies.

20 By this then wee see that to bee true, which the Prophet saith. *Misericordiam & veritatem diligit Dominus:* God loueth mercie and trueth! And againe, *Mercie and truth haue met togither: iustice and peace haue kissed themselues.* Wee see the reason why the same Prophet protesteth of himselfe: *I will singe vnto thee mercie and iudgement (O Lorde)* not mercie alone: nor iudgement alone: but mercy & iudgement togither: that

Psalm. 83.

Psalm. 84.

Psalm. 100.

is,

is, I will not so presume of thy mercy, as I will not feare thy iudgement: nor will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of gods iudgement is alwaies to be ioyned with our confidence in gods mercy, yea in very Saints themselues as Dauid saith But what feare? That feare truely, which the scripture describeth, when it saieth: the feare of the Lorde expelleth sin, the feare of GOD hateth all euill: he that feareth God, neglecteth nothing: hee that feareth God, will turne and looke into his owne heart: hee that feareth God, will doe good workes. They which feare God, wil not be incredulous to that which hee saieth: but will keepe his waies, and seeke out the thinges that are pleasant vnto him: they will prepare their hart: & sanctifie their soules in his sight. Psalm. 33. Eccle. 1. Pro. 1. Eccle. 7. Eccle 15. Eccle. 7. Eccle. 2.

21 This is the description of true feare of God, set downe by the Scripture. This is the description of that feare vvhich is so much commended and commaunded in euerie parte and parcell of Gods vvorde: of that feare (I saie) which is called: *Fons vitæ, radix prudentiæ: corona & plenitudo sapientiæ: gloria & gloriatio, beatum donum:* that is, The fountaine of life: the roote of The praise of true feare. Pro. 14.

Eccl. 12. 15. of prudence: the crowne of fulneſſe of wiſedome: the glorie, and gloriation of a Chriſtian man: a happy gift. Of him that hath this feare, the ſcripture ſaieth:

Pſalm. 12. *Happie is the man vvhich feareth the Lorde, for he will place his minde vpon his commandements.* And againe, *The man that feareth God ſhall be happie at the laſt end, and*

Eccle. 1. *ſhall be bleſſed at the daie of his death.* Finallie, of ſuch as haue this feare, the ſcripture ſaieth, that God is their foundation: God hath prepared great multi-

Pſalm. 24. Pſalm. 30. Pſalm. 60. Pſalm. 62. Pſalm. 144. tudes of ſwetnes for them: God hath purchaſed them an inheritaunce: God is as mercifull vnto them, as the father is merciful vnto his children. And, to conclude. *Voluntatem timentium ſe faciet:* God will doe the will of thoſe that feare him with his feare.

22 This holie feare had good Iob

Iob. 9. when hee ſaide to God: *I feare all my workes.* And hee yeeldeth the reaſon thereof: *For I knewe that thou ſpareſt not him that offendeth thee.* This feare lacked the other, of whom the Prophet ſaith: the ſinner hath exaſpered God,

Pſalm. 5. by ſaying that GOD will not take account of his dooinges, in the multitude of wrath. Thy iudgementes (O Lorde) are remooued from his ſighte. And againe: wherefore hath the man

ſtirred

ſtirred vp God againſt himſelfe by ſaying: God will not take account of my doings? It is a great wickednesse, noe doubt, and a great exaſperation of God againſt vs, to take the one halfe of Gods nature from him, which is, to make him merciſull without iuſtice: and to liue ſo, as though god would not take accoũt of our life: whereas he hath proteſted moſt earneſtlie the contrarie, ſaying: that he is an hard and ſore man, vvhich will not be content to receiue his owne againe, but alſo will haue vſury: that he will haue a reckoning for all his goods lent vs: that he will haue fruit of all his labours beſtowed vpon vs: & finally that he wil haue account for euery word that we haue ſpoken. Mat. 25. Luc. 16. Mat. 7. Luc. 13. Mat. 12.

23 Chriſt in the 68. Pſalme, which in ſundrie places of the Goſpell hee interpreteth to bee writen of himſelfe, amonge other dreadfull curſes vvhich hee letteth downe againſt the reprobate, hee hath theſe: *Let their eies be dazeled in ſuch ſort, as they may not ſee: powre out thy wrath (my father) vppon them: let the fruite of thy vengeaunce take hande faſt on them: adde iniquitie vppon their iniquitie, and lette them not enter into thy righteouſneſſe: lette them bee blotted out of the booke of life, and let them not be in-* Mat. 27. Mat. 15. Iohn. 1.

rolled

rolled togesther with the infi. Heere (lo) wee see, that the greatest curse, which God can lay vpon vs, next before our blotting out of the booke of life, it is, to suffer vs to be so blinded, as to adde iniquitie vppon iniquitie, and not to enter into consideration of his iustice. For which cause also, this confident kinde of sinning vppon hope of Gods mercy, is accounted by Diuines, for the first of the * sixe grieuous sinnes against the holy Ghost, vvhich our Sauiour in the Gospell signifieth to bee so hardlie pardoned vnto men by his father: and the reason why they cal this a sin against the holy ghost, is, for that it reiecteth wilfully one of the principal meanes left by the holy Ghost to retire vs from sinne, which is the feare and respect of gods iustice vppon sinners.

D. Thomas secunda secundæ qu. 14 Art. 1 2. 3

B

* Those sixe that Thomas there name h, are desperation presumptiō impenitencie, wilfulnesse impugning of the knowen truth, and enuying of the grace that is giue to another. All which may in deed be easilie found to go against the spirite of God: But that they maie be accounted to bee the same, that in the scripture is called sinne against the holy Ghost, and excludeth all hope of pardon, that is not so easilie to be graunted: for that the properties thereunto assigned, doe not seeme to be so fullie founde in any of these. A wilfull resisting of the knowen trueth, not of infirmitie for feare or fauour, but of meere malice or hatred of it, euen onelie for that it is the trueth, may seeme to come much nearer vnto it, than (all thinges considered) those other doe. Neither doth he set them downe absolutely to bee fiue seuerall sortes of that sinne, but in that sense that himselfe doth there limit. a Why presumption is a sinne against the holy Ghost.

24 Wherefore, to conclude this matter of presumption, me thinke we maye vse the same kinde of argumente touching the feare of Gods iustice, as the holy Apostle Saint Paule vseth to the Romanes of the feare of Gods ministers, which are temporall Princes: wouldest thou not feare the power of a temporall Prince, saith hee? Doe well then and thou shalt not onely not feare, but also receiue laude and praise therefore. But if thou do euill, then feare. For hee beareth not the swoorde without a cause. In like sort may we say to those good fellowes which make god so mercifull, as no man ought to feare his iustice. Woulde yee not feare, my brethren, the iustice of God in punishment? Liue vertuously then, add you shall bee as voide of feare, as Lions are, saith the wise man: *For that perfecte charitie expelleth feare*. But if you liue wickedly, then haue you cause to feare: For god did not call himselfe a iust iudge for nothing. Rom. 13. Pro. 28. 1 Iohn. 4. 2 Tim. 4.

25 If the matter had beene so secure, as manie men by flatterie doe perswade themselues it is: Saint Peter woulde neuer haue saide vnto the Christians nowbaptised: *Walke you in feare, during the time of this your earthlye habitation*

1. Pet. 1. Phil. 2. An obiectiō answered. 2. Tim. 1.

tation: Nor Saint Paul to the same men: *Worke your owne saluation in feare and trembling*. But here some men will aske, howe then doeth the same Apostle in another place saie: *That God hath not giuen vs the spirite of feare, but of vertue, loue and sobrietie*? To which I aunswere,

Servile feare and the feare of children.

That the spirit, is not a spirit of seruile feare: that is, to liue in feare, onelie for dreade of punishment, without loue: but a spirite of loue ioyned vvith feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principally for his goodnesse towardes them, and benefits bestowed on them. This Saint Paule declareth plainelye to the Romanes, putting the difference betweene seruile feare and the feare of children: *You haue not receiued againe the spirite of seruitude* (saith he) *in feare, but the spirit of adoption of children, whereby wee cry to God, Abba father*. Hee saieth heere to the Romanes: you haue not receiued againe the spirite of seruitude in feare, for that their former spirite (being Gentiles) was onelye in seruile feare, for that they honored and adored their idols, not for anye loue they beare vnto them beinge so infinite as they were, and such notable lewdenes

Rom. 8.

How the feare of the Gentiles was seruile.

ner reported of them (I meane of Iupiter, Mars, Venus, & the like) but only for feare of hurt from them, if they did not serue and adore the same.

26 S. Peter also in one sentence expoundeth all this matter. For hauing said, [a] *Timorem eorum ne timueritis*: Feare not their feare: * meaning of the seruile feare of wicked men: he addeth presently, *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam*: that is, doe you sanctifie the Lorde Iesus Christ in your hartes, hauing a good conscience with modestie and feare. So that the spirite of seruile feare, which is grounded onelie vpon respect of punishment, is forbidden vs: but the louing feare of children is commaunded. And yet also about this, are there two things to be noted.

[a] 1. Pet. 3.

B

* Diuerse so take it but it semeth rather, in my iudgement that such as expound it, as if the Apostle forbad the to feare those adnersaries of theirs, doe come somewhat neerer to the sence of the place

Two things to be noted

* Truth it is that such fear serueth well to such a purpose. But the fear that in this place is spoken of, seemeth by the circūstance of the place not to bee

27 The first, that albeit the spirite of seruile feare be forbidden vs (especially when we are now entred into the seruice of God) yet is it most profitable for sinners, and such as yet but beginne to serue God: for that it mooueth them to repentaunce and to looke about them: for vvhich cause * it is called by the

the seruile, but the childlike feare: As also another sense of this place may stand likewise.

wisemen.

Proverb. 1. wiseman, *The beginning of wisedome.* And therefore both Ionas to the Niniuites, Iohn. 13. and Saint * Iohn Baptist to the Iewes, and all the Prophetes to sinners, haue vsed to stirre vppe this feare, by threatning the daungers and punishmentes: which were imminent to them, if they repented not. But yet afterwarde when men are conuerted to God, and doe goe forwarde in his seruice: they change euerie daie this seruile feare into loue, vntill they arriue at last vnto that state, whereof Saint [a] Iohn saieth, *That perfect loue, or charitie, expelleth feare.*

* Math. 3. viz. that to feare the Lord, is the first or principall parte, or greatest point of all wisedome. For that whosoever feareth the Lord, shall so governe his waies & haue all thinges fall out so well, that all the wisedome in all the worlde besides cā never be able so to fore-cast for all events. For the Lord himselfe taketh vppon him the protection and gouernement of those that feare him: on whose behalfe hee maketh all thinges to fall out to the best.

Whereuppon [b] Saint Augustine saieth, that Feare is the seruaunte sent before to prepare place in our heartes, for his mistresse, which is charitie: who beeing once entered in, and perfectly placed, Feare goeth out again, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for Charity euer to come and dwel, saith this holy Father.

[a] 1. Iohn. 4. [b] Tract. 9. in Epist. 1. Iohan.

18 The second thing to bee noted is, that albeit this feare of punishment bee not in verie perfect men, or at leastwise is lesse in them, than in others, as Saint Iohn teacheth, yet being ioyned with * loue and reuerence (as it ought to be) it is most profitable and necessary for all common Christians, whose life is not so perfect, nor charity so greate, as that perfection whereof S. Iohn speaketh. This appeareth by that, that Christ perswaded all this feare, euen vnto his Apostles, saying: *Feare you him, which after hee hath slaine the bodie, hath power also to send both bodie and soule vnto hell fire: this I saie vnto you, feare him.* The same doeth S. Paul to the Corinthians, who were good Christians, laying downe first the iustice of God, and thereupon, perswading them to feare: *All we* (saith he) *must bee presented before the tribunall seate of Christ, to receiue each man his proper deserts, according as he hath done good or euill in this life. And for that wee know this, wee doe perswade the feare of God vnto men.* Naie (that which is more) Saint Paule testifieth, that, notwithstanding all his fauours receiued from GOD, hee retayned yet in himselfe this feare of Gods iustice, as appeareth by those wordes of his, *I doe chastice*

B

* Then is it not that seruile feare.

Luc. 12.

Matth. 10.

2. Corint 5.

stice my bodie, & doe bring it into seruitude,
1.Cor.9. *least it shoulde come to passe, that when I haue preached to others, I became a reprobate my selfe.*

The conclusion. 29 Nowe (my friende) if Saint Paul
1.Cor.1. stoode in awe of the iustice of God, notwithstanding the Apostleship: and that hee vvas guiltye to himselfe of no one sinne or offence, as (in one case) hee protesteth: what oughtest thou to bee, whose conscience remaineth guiltye of
Ephes.5. so manie misdeedes, and wickednesse? *This knowe* (saith S. Paul) *that no fornicator, vncleane person, couetous man, or the like, can haue inheritance of the kingdome of Christ.* And immediately after, as though this had not beene sufficient, he addeth for preuentinge the folly of sinners, which flatter themselues: *Let no man deceiue you, with vaine wordes, for the wrath of God commeth for these thinges, vpon the children of vnbeliefe. Bee not you therefore partakers of them.* As if hee should saie, those that flatter you and say Tush, God is mercifull, and will pardon easily all those and the like sinnes: these men deceiue you (saith Saint Paul) for that the wrath and vengeance of God lighteth vppon the children of vnbeelief, for these matters: that is, vpon those vvhich vvill not beleeue Gods iu-

stice

stice, nor his threates against sinne: but presuming of his mercie doe persevere in the same, vntill vpon the sudden gods wrath doe rush vpon them: and then it is too late to amend. Wherefore saith hee, if you bee wise, be nôt partakers of their follie: but amende your l ues presentlie, while you haue time. And this admonition of Saint Paule, shall bee sufficient to end this chapter, against al those that refuse, or defer their resolution of amẽdment, vpon vaine hope of Gods pardon or toleration.

CHAP. V.

Of the fift impediment, which is delay of resolution from time to time, vpon hope to doe it better, or with more ease afterward.

THE reasons hitherto alleadged, might seeme, I thinke, sufficient to a reasonable man, for prooving the necessitie of this resolution wee talke of, and for remooving the impedimentes that let the same. But yet, for that, as the wise man saith, hee which is minded to breake with his friende, seeketh occasions howe to doe it with some color & shew. There be manie in the world vvho hauinge no other excuse of their breaking and holding of from God, doe Prou. 18.

seeke

seeke to couer it with this pretence, that they meane by his grace to amend all in time, and this time is driuen of frō daie to daie, vntil God, in whose handes onelie the moments of time are, do shut them out of all time, and doe send them to paines eternal without time, for that they abused the singular benefit of time in this world.

The cause why the diuell perswadeth vs to delaie.

2 This is one of the greatest & most daungerous deceites, and yet the most ordinarie and vniuersall, that the enemye of mankinde doeth vse towardes the children of Adam: and I dare saye boldelye, that moe doe perish by this deceite, than by all his other guiles and subtilties besides. Hee well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euerie man. Hee considereth better, than wee doe, the importance of delaye in a matter so weightie, as is our conuersion and saluation: hee is not ignoraunt howe one sinne draweth on another, how he that is not fit to day, will be lesse fitte to morrowe, howe custome groweth into nature, howe olde diseases are hardly cured, how God withdraweth his grace, howe his iustice is readie to punish euerie sin, howe by delaie wee exasperate the same, and heape ven-

vengeaunce on our owne heades, as S. Paul ſaith. He is prinie to the vncertainetie and perilles of our life: to the daungerous chances we paſſe through: to the impedimentes that will come daielie more and more, to let our conuerſion. All this, hee knoweth, and wel conſidereth, and for that cauſe perſuadeth ſo manie to delaie, as he doeth. For beeing not able anie longer to blind the vnderſtanding of manie Chriſtians, but that they muſt needs ſee cleerelie the neceſſitie and vtilitie of this reſolution, and that all impedimentes in the vvoorlde are but trifles, and meere deceites, which keepe backe from the ſame: he runneth to this onely refuge, that is, to perſwade men, that they deferre a little, and that in time to come they ſhall haue better occaſion & opportunitie to doe it than preſentlie they haue. Rom. 2.

3 This S. Auſten prooued in his conuerſion, as himſelfe writeth. For that after hee was perſwaded, that no ſaluation coulde be vnto him, but by change and amendement of his life: yet the enemie helde him for a time in delay, ſaying vnto him: yet a little ſtaie, yet defer for a time: thereby as he ſaith, to binde him more faſt in the cuſtome of ſinne, Lib. 8. con. cap. 7. 18.

vntill

vntill by the omnipotent power of Gods grace, & his own moſt earneſt endeuour, he brake violent from him, crying to god Why ſhal I longer ſay to morrow, to morrow? Why ſhal I not do it euen at this inſtant? And ſo he did euen in his verie youth, liuing afterwarde a moſt holie & ſeuere Chriſtian life.

The cauſes which make our conuerſion harder by delaie.

4 But if wee will diſcouer yet further the greatneſſe and perill of this deceite: let vs conſider the cauſe that maie let our reſolution and conuerſion at this preſent, and we ſhal ſee them al encreaſed, and ſtrengthened by delaie, and conſequentlie the matter made more hard and difficult for the time to come, that now it is. For firſt, as I haue ſaide, 1 the continuance of ſinne bringeth cuſtome: which once hauing gotten preſcription vppon vs, is ſo harde to remoue, as by experience we proue dailie, in all habites that haue taken roote within vs. Who can remoove, for examples ſake, without great difficultie, a long cuſtome of drunkenneſſe? Of ſwearing? Or of any other euil habit, once ſetled vpon vs? Secondly, 2 the longer wee perſiſt in our ſinfull life, the more God plucketh his grace and aſſiſtaunce from vs: which is the onlie meane that maketh the waie of

of vertue easie to men. Thirdly, the power and kingdome of the Diuell is more established and confirmed in vs by continuaunce: and so, the more harder to bee remooued. Fourthly, the good inclination of our will is more and more weakned, & daunted by frequentation of sinne, though not extinguished. Fiftlie, the faculties of our minde are more corrupted, as the vnderstanding is more darkened: the vvill more peruerted: the appetite more disordered. Sixtly and lastlie, our inferiour partes and passions are more stirred vppe, and strengthened against the rule of reason, and harder to be represſed by continuance of time, than they were before. 3 4 5 6

5 Well then, put all this togither, my friende, and consider indifferently within thy selfe, vvhether it bee more likely that thou shalt rather make this resolution heereafter, than nowe. Heereafter (I saie) vvhen by longer custome of sinne, the habit shall be more fastened in thee: the Diuell more in possession vppon thee: Gods helpe further off from thee: thy minde more infected: thy iudgement more vveakened: thy good desires extinguished: thy passions confirmed: thy body corrupted: thy strength

diminished, and all thy whole common wealth more peruerted.

The same shewed by cõparisons.

6 Wee see by experience that a shippe vvhich leaketh, is more easily emptied at the beginning, than afterwarde. We see that a ruinous pallace, the longer it is let run, the more charge and labour vvill it require in the repairing. Wee see, that if a man driue in a naile vvith a hammer, the moe blowes he giueth to it, the more harde it is to plucke it out againe. How then thinkest thou to commit sin vppon sinne, and by perseuerance therin, to finde the redresse more easie hereafter, than now? That were much like as if a good fellowe, that hauing made to himselfe a greate burden to carrie, shoulde assaie it on his backe, and for that it sate vneasy, & pressed him much: should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when hee felt it more heauie than before, he should fall into a greate rage, and adde twise as much more to it, thereby to make it lighter. For so doe the children of the woorlde: who finding it somewhat vnpleasaunt to resist one or two vices in the beginning, doe defer their conuersion, and doe adde twenty, or fortie moe vnto them, thinking to finde the matter

An exãple.

matter more easie afterwarde. Tract. 49. in John.

7 S. Austen expounding the miracle of our saviour in raising Lazarus from death to life, which had bin dead now foure daies as the Evangelist saith: examineth the cause why Christ wept, and cried, & troubled himselfe in spirite before the doing of his act, whereas hee raised others with great facilitie: and out of it giveth this lesson to vs: that as Lazarus was dead foure daies, and also buried, so are there foure degrees of a sinner: the first in voluntarie delectation of sin: the second in consent: the thirde, in fulfilling it by worke: the fourth, in continuance or custome thereof: wherein, whosoever is once buried (saith this holy father) hee is hardelie raised to life againe, without a great miracle of God, and manie tears of his own part. Ioh. 11. Mat. 9. Luc. 8.

8 The reason hereof is, that which the wiseman saith: *Langnor prolixior gravat medicum*: An olde sickenes doeth trouble the Phisition, *Brevem autem languorem præcidit medicus*: But the Phisition cutteth off quickly a newe or fresh disease, which hath indured but a little time. *The verie bones of an old wicked man shall bee repleniſhed with the vices of his youth* (saith Iob) *and they shall sleepe with* Eccle. 18. Iob. 19.

him in the dust when hee goeth to the graue. We reade that Moſes in part of puniſhment to the people that had ſinned in adoring the golden calfe, broke it in peeces, and made them drinke it. So the vices, wherein we delighted during our youth, are ſo diſperſed by cuſtome in our bodies and bones: that when olde age doth come on, we cannot rid them at our pleaſure, without great difficulty and paine. What folly then is it to defer our amendment vnto our olde age, when we ſhall haue more impediments & difficulties, by a great deale, than wee haue now?

9 If it ſeeme harde to thee to amende thy life now, painefully to be occupied in thy calling, and withall (for thy better helpe) to faſt, to praie, and to take vppon thee other exerciſes, which the woorde of God preſcribeth to ſinners to their conuerſion: howe wilt thou doe it in thy olde age, when thy bodie ſhall haue more neede of cheriſhing, than of painefull exerciſe? If thou find it vnpleaſant to reſiſt thy ſinnes nowe, and to roote them out, after the continuaunce of two, three, or foure yeares, vvhat vvill it bee after twentye yeares, more adioyned vnto them? How mad a man wouldeſt thou eſteeme him, that tra-

trauelling on the way, and hauing great choise of lustie strong horses, shoulde let them all goe emptie, and laye all his carriage vppon some one poore and leane beast, that coulde scarse beare it selfe, or much lesse stande vnder so manie bagges cast vpon it? And surelye no lesse vnreasonable is that man, who passinge ouer idlie the lustye daies and times of this life: reserueth all the labour and trauell vnto feeble olde-age. A comparison.

10 But to let passe the follie of this deceit, tell me (good christian) what ingratitude and vnrighteousnesse is this towardes God, hauing receiued so manie benefites from him alreadie, and expecting so greate a pay, as the kingdome of heauen is, after to appoint not notwithstanding the least, and last, and worst parte of thy life vnto his seruice: and that whereof thou art most vncertaine, whether it shall euer bee, or neuer: or whether God will accept it when it commeth? He is accursed by the Prophet, which hauing whole and sound cattle, doth offer to God the lame, or halting part thereof. Howe much more shalt thou bee accursed that hauinge so manie daies of youth, strength, and vigor, doest appoint vnto Gods seruice Ingratitude

Malach. 1.

onely thy limping olde age? in the Lawe it was forbidden, vnder a moſt ſcuere threat, for any man to haue two mea-
Deut. 25. ſures in his houſe for his neighbour: one greater to his friend: and another leſſer for other men. And yet thou art not aſhamed to vſe two meaſures of thy life moſt vnequall, in preiudice of thy Lord and God: whereby thou alloteſt to him a little, ſhort, mained, & vncertain time: and vnto his enemy the greateſt, the faireſt, the ſureſt part thereof.

11 O deare brother, what reaſon is there, why God ſhoulde thus be vſed at thy handes? What law, iuſtice, or equitie is there, that after thou haſt ſerued the worlde, fleſh, and diuell, all thy youth, and beſt daies, in the ende to come, and clap thy olde bones, defiled, & worne out with ſin, in the diſh of God: His enemies to haue the beſt, and hee the leauings? His enemies the wine, and he the lees and dregs? Doeſt thou not remember, that he will haue the fat and beſt part offered to him? Doeſt thou
Leuit. 3. Numb. 18. Mal. 1. Eccle. 5. not thinke of the puniſhment of thoſe vvhich offered the woorſt parte of their ſubſtance to God? Follow the counſel then of the holie Ghoſt, if thou bee wiſe, vvhich vvarneth thee in theſe woordes: *Be mindfull of thy creator in the*

daies

daies of thy youth, before the time of affliction come on, and before those yeares drawe neere, of which thou shalt saie, They please me not.

21 How manie hast thou seene cutte off in the middest of their daies, whiles they purposed in time to come, to change their life? How many are come to old age it selfe, & yet then haue felte lesse will of amendment than before? Howe many haue driuen off euen vnto the verie houre of death, and then least of all haue remembred their own state but haue died as dumbe and senseleſſe beasts, according to the saying of Saint Gregorie? The sinner hath also this affliction laid vppon him, that vvhen hee commeth to die, hee forgetteth himselfe, vvhich in his life time did forget God? O howe manie examples are there seene hereof daily? How many worldely men that haue liued in sensualitie? Howe many great sinners, that haue passed their life in vvickednesse, doe end & die, as if they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their testamentes for flesh and bloud, and commodities of this worlde, as if they shoulde liue still, or shoulde haue their parte of these vani-

ties, vvhen they are gone. In truth to speake as the matter is, they die as if there were no immortality of the soule: & that in very deed is their inward perswasion.

The losse of time.

13 But suppose nowe, that al this were not so, and that a man might as easilie, commodiouslie, yea, and as surely also conuert himselfe in old-age, as in youth, and that the matter vvere also acceptable inough to God: yet tell mee, vvhat great time is there lost in this delaie? VVhat greate treasure of Godlines is there omitted, which might haue beene gotten by labour in Gods seruice? If

A comparison.

whiles the Captaine and other souldiers did enter a rich Cittie, to rake the spoile, one souldier shoulde say, I vvill staie and come in the next day after, when all the spoile is gone: woulde not you thinke him both a coward, and also most vnwise? So it is, that Christ our Sauiour, and all his good souldiers, tooke the spoile of this life: enriched themselues with their laboures in time: carried the same vvith them as billes of exchange, to the bancke of heauen: and there receiued paie of eternall glorie. And is it not great follie and peruersnes in vs to passe ouer this life in so fruitlesse affaires? Nowe is the time of fighte

for

for the obtaining of our crowne: now is the day of ſpoile to ſeiſe on our bootye; now is the market to buy the kingdome of heauen: now is the time of running, to get the game and price: nowe is the day of ſowing, to prouide vs corne for harueſt that commeth on. If you omit this time, there is no more crowne: no more bootie: no more kingdme: no more price: no more harueſt to bee looked for. For as the Scripture aſſureth vs: *Hee that for ſloth will not ſowe in the winter, ſhall beg in the ſummer, and no man ſhall giue vnto him.* Prov. 20.

14 But if this conſideration of gaine cannot moue thee (gentle Reader) as indeede it ought to doe, being of ſuch importaunce as it is, and irreuocable, when it is once paſt: yet weigh vvith thy ſelfe, what obligation and charge thou draweſt on thee, by euerie daie, which thou deferreſt thy conuerſion, and liueſt in ſinne. Thou makeſt each daie knottes, which thou muſt once vndoe againe: thou heapeſt that together, which thou muſt once diſperſe againe: thou eateſt and drinkeſt that hourelie, which thou muſt once vomit vp againe: I meane, if the beſt fall out vnto thee: that is, if thou doe repent in time, and god do accept The obligation and charge by delaie.

thereof, for otherwise woe bee vnto thee, for that thou hoordest, as Saint Paule saith, wrath and vengeaunce on thine owne heade, but supposing that thou receiue grace heereafter to repent, which refusest it now: yet (I say) thou hast to weepe for that thou laugheſt at nowe: thou hast to bee hartily sorie, for that wherein thou delightest nowe: thou hast to curse the daie wherein thou euer gauest consent to sinne, or else thy repentaunce will doe thee no good. This thou knowest now, and this thou beleeuest nowe, or else thou art no Christian. Howe then art thou so mad, as to offend God nowe, both willinglie and deliberately, of whom thou knowest, that thou must once aske pardon with teares? If thou thinke he will pardon thee, what ingratitude is it to offende so good a Lorde? If thou thinke hee will not pardon thee, what folly can be more, than to offend a prince without hope of pardon?

Rom.8.

15 Make thine account nowe as thou wilt: if thou neuer do repent and change thy life, then euery sin thou committest, and euerie daie that thou liuest therein, is increase of wrath & vengeance vpon thee in hell, as S. Paul prooueth. If thou doe by gods mercy, hereafter repent and turne,

Rom.2.

turne, for this is not in thy hands, then must thou one day lament, and bewaile, & be hartely sorie for this delaie, which nowe thou makest. So that by howe much the more thou prolongest, and increasest thy sinne: so much greater wil be thy paine & sorrowe in thine amendment. *Alto vulneri diligens & longa adhibenda est medicina* (saieth S. Cyprian:) A diligent and a long medicine, is to bee vsed to a deepe sore. Our bodie that hath liued in manie delightes, must bee afflicted, saith Saint Ierom, our laughing must be recompenced vvith long vveeping. Finally, Saint Ambrose agreeing thereunto, saieth: *Grandi plagæ alta & prolixa opus est medicina*: Vnto a great wounde, a deepe and long medicine is needefull.

Lib. de la. & lib. 5. epist. 5 ad Cor.

Ep. 27 ad Eustoch.

Ad virg. lapsam. c. 8.

15 Marke here, deare brother, that the labour of thine amendement must bee verie great: and that it cannot be auoided. What madnesse is it then for thee, now to inlarge the wounde, knowing that the medicine must afterwardes bee so painefull? What cruelnie can be more against thy selfe, than to drive in thornes into thine owne flesh, which thou must after pull out againe vvith so many teares? Wouldest thou drinke that cuppe of poysoned liquor for a little

little pleasure in the tast, which would cast thee soone after into a burning feuer: torment thy bowels within thee: and either dispatch thy life, or put thee in great ieoperdie?

16 But here I knowe thy refuge wil be, as it is to all them, whereof the Prophet saieth. *Mentita est iniquitas sibi:* Iniquitie hath flattered and lied vnto her selfe: thy refuge (I saie) wil be to aleadge the example of the good theefe saued euen at the last houre vppon the crosse, & carried to paradise that same daie with Christ, without any further toile of amendment. This example is greatly noted and vrged by all those which defer their conuersion, as surelie it is and ought to be of great comfort to euery man, which findeth himselfe newe at the last cast, and therefore commonlie tempted by the enemie to despaire of Gods mercie, which in no case he oughte to doe. For the same God which saued the great sinner at the last houre, can also, and will saue all them that hartely turne vnto him, euen at the last houre. But alas, manie men doe flatter and deceiue themselues with misvnderstanding, or rather misusing of this example.

Psal. 26.

The example of the theefe saued on the crosse discussed.

17 For wee must vnderstand (as S. Austen

ften well noted) that this was one particular act of Christ, which maketh no generall rule: euen as wee see, that a temporall prince pardoneth sometime a malefactor, when he is come to the very place of execution: yet were it not for euery malefactor to trust thereupon, for that this is but an extraordinarie act of the Prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power and glorie, at that houre vppon the crosse. Againe, this act was vppon a most rare confession, made by the theefe in that instaunt, when all the vvoorlde forsooke Christ, and * the Apostles themselues either doubted or lost their faith of his Godheade. Beside all this, the confession of the theefe was at such a time, as hee coulde neither bee baptised, nor haue further time of amendment. And we holde, that at a mans first conuersion, there is required nothing else, but to beleeue, and to be baptised. But it shall not bee amisse to put to Saint Augustines very words vpō this matter. For thus he writeth.

E

* The blessed virgine likewise & other godly womē were by: but said nothing (that wee read (t) in his defence: a plaine breach of the first, fift, sixt & ninth commandementes.

18 *It is a remedilesse perill, when a man giueth himselfe ouer so much to vices,*

Serm. 120. de temp.

vices, as hee forgetteth that hee must giue account thereof to God: & the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memory of the iudgement to come, &c. But, deerely beloved, least the newe felicity of the beleeving theefe on the crosse, doe make any of you too secure and remisse: least peradventure some of you say in his heart: My guilty conscience shall not trouble nor torment mee: my naughty life shall not make mee very sadde: for that I see even in a moment al sinne forgiven vnto the theefe; we must consider first in that thiefe, not onely the shortnes of his beliefe, and confession, but his devotion, and the occasion of that time, even when the perfection of the iust did * staggar. Secondly, shew me the faith of that theefe in thy selfe and then promise to thy selfe his felicity. The divell doth put into thy heade this securitie, to the ende he may bringe thee to perdition. And it is vnpossible to number al them, which haue perished by the shadowe of this deceitfull hope. Hee deceiveth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercie at the last day shall helpe or relieue him. It

B

* The blessed virgin, S. Iohn, and others, as afore: & this staggering must needs be sinne.

is

is hatefull before god, when a man vpon confidence of repentaunce in his olde age, doth sin the more freely. The happy theefe whereof we haue spoken, happy, I saie, not for that he laide snares in the waie, but for that hee tooke hold of the way it selfe in Christ, laying handes on the praie of life: and after a strange manner, making a booty of his owne death: he, I saie, neither did deferre the time of his saluation wittinglie, neither did he deceitfully put the remedie of his state in the last moment of his life: neither did he desperately reserue the hope of his redemption vnto the houre of his death: neither had he any knowledge either of religion, or of Christ before that time. For if he had, it may be he would not haue bin last among the Apostles in number, which was made the former in kingdome.

19 By these words of S. Augustine wee are admonished, as you see, that this particular fact of Christ maketh no generall rule of remission to al men: not for that Christ is not allwaies readye to receiue the penitent: as he promiseth: but for that euerye man hath not the time or grace to repent, as he should at that houre according as hath beene declared before. The generall waye that God pro- *The generall waie.*

propoſeth to al, is that which Saint Paul
1.Cor.11. ſaith: *Finis ſecundum opera ipſorum*: The ende of evill men is according to their workes. Looke how they liue and ſo they die. To that effect ſaith the Prophet:
Pſal.61. *Once God ſpake, and I hard theſe two things from his mouth: power belongeth to GOD, and mercie vnto thee (O Lorde) for that thou wilt render to euerie man accordinge to his workes.* The wiſe man maketh this plaine
Eccle.21. ſaying: *The waie of ſinners is paued with ſtones, and their ende is hell, darkenes, & puniſhment.* Finally Saint Paul maketh this generall and peremptorie concluſion:
Gal.6. *Bee not deceiued: God is not mocked, looke what a man ſoweth, and that ſhall he reape, Hee that ſoweth in fleſh, ſhall reape corruption: he that ſoweth in the ſpirit, ſhall reape life euerlaſting.* In which words he doth not onely lay down vnto vs the generall rule whereto we muſt truſt: but alſo ſaith further, that to perſwade our ſelues the contrary thereof, were to mocke & abuſe God, which hath laide downe this lawe vnto vs.

That the conuerſion made at the laſt day is very doubtfull.

20 Notwithſtanding, as I haue ſaid, this barreth not the mercy of god from vſing a priuiledg to ſome at the very laſt caſt. But miſerable is that man which placeth the anker of his eternall wealth or wo, vpon ſo tickleſome a point as this

is,

it, I call it tickleſome, for that al Diuines which haue written of this matter, doe ſpeake very doubtfully of this conuerſion of a mā at his laſt end. And although they doe not abſolutelie condemne it in all, but doe leaue it as vncertaine vnto Gods ſecret iudgement, yet doe they incline to the negatiue part, & doe alleage foure reaſons, for which, that conuerſion is to bee doubted, as inſufficient for a mans ſaluation.

The firſt reaſon.

21 The firſt reaſon is, for that the extreame feare and paines of death, being (as the Philoſopher ſaieth) the moſt terrible of all terrible thinges, doe not permit a man ſo to gather his ſpirits and ſenſes, at that time, as is required for the treating of ſo vveightie a matter with God, as is our conuerſion, and ſaluation. And if wee ſee often that a verie good man cannot fixe his minde earneſtlie vppon heauenlie cogitations, at ſuch time as hee is troubled vvith the paſſions of cholicke or other ſharpe diſeaſes: howe much leſſe in the anguiſhes of death can a worldlie man doe the ſame, being vnacquainted vvith that exerciſe, and loaden vvith the guilt of manie, and great ſins, and cloyed vvith the loue both of his body, and thinges belonging thereunto?

22 The

The second reason.

22 The second reason is, for that the conuersion, which a man maketh at the last daie, is not (for the most part) voluntarilie, but vppon necessitie, and for feare: such as was the repentaunce of Simei, who hauing grieuouslie offended king Dauid, in time of his affliction: afterwarde when hee sawe him in prosperity againe, and himselfe in daunger of punishment: hee came and fell downe before him, and asked him forgiuenesse with teares. But yet Dauid well perceiued the matter howe it stoode: and therefore though hee spared him for that day, wherein he woulde not trouble the mirth, with execution of iustice, yet after hee gaue order that he shoulde bee vsed according to his desertes:

2. Reg. 16.

2. Reg. 19.

2. Reg. 1.

The third reason.

23 The third reason is, for that the custom of sin, which hath continued al the life long, is seldome remoued vppon the instant, being growen into nature it self, as it were: for which cause God said to euill men, by the Prophet Ieremy, *If an Ethiopian can change his blacke skinne, or a Leopard his spots, that are on his backe, then can yee also doe well, hauing learned all the daies of your life to doe euill.*

Ierem. 13.

The fourth reason.

24 The fourth cause, for that the actes of vertues themselues cannot bee of

of so great value with God, in that instant, as if they had beene done in time of health before. For what great matter is it (for example sake) to pardon thine enemies at that time vvhen thou canst hurt them no more? To giue thy gooddes awaie, when thou canst vse them no more? To abandon thy concubine, when thou canst keepe her no longer? To leaue off to sinne, when sin must leaue thee. All these things are good and holy, and to be done by him, which is in that last state: but yet they are of noe such value, as otherwise they woulde bee, by reason of this circumstance of time which I haue shewed.

B. A fift reason might bee taken of experience: for that we see oftimes that such as repent after that manner, if they recouer againe, they are afterwarde as bad as they were before, and sometimes much worse: which (without question) was not true repentaunce in them.

25 These are the reasons why there is such doubt made of this last conuersion: not for any want on Gods part, but on theirs, which are to doe that great act. Marke well (saith one againe) what I saie: and (it may be) it shall be needfull to expound my meaning more plainlie,

plainelie, leaſt anie man miſtake me. What ſaie I then? That a man which repenteth not, but at the ende, ſhall bee damned? I doe not ſaie ſo. What then? Doe I ſaie he ſhall be ſaued? No. What then doe I ſaie? I ſay: I know not: I ſaie, I preſume not: I promiſe not, I knowe not. Wilt thou deliver thy ſelfe foorth of this doubt? Wilt thou eſcape this dangerous and vncertaine point? Repēt then whiles thou art whole. For if thou repent while thou art in health, whenſoever the laſt daie ſhall come vpon thee, thou art ſafe. And why art thou ſafe? For that thou diddeſt repent in that time wherein thou mighteſt haue ſinned. But if thou wilt repent thē, when thou canſt ſin no longer: thou leaueſt not ſin, but ſin leaueth thee.

29 And here now would I haue thee carefull chriſtian, to conſider (with me) but this one cōpariſon that I will make. If thoſe which doe ſhewe a kinde of repentance at the laſt day, do paſſe hence notwithſtandinge in ſuch daungerous doubtfulnes: what ſhall we thinke of all thoſe, which lacke either time, or abilitie, or will, or grace to repent at all, at that houre? What ſhall we ſay of al thoſe which are cut off before? Which die ſuddenly? Which are ſtriken ſenſeleſſe,

or

or frentike, as wee see manye are? What shall we saie of those, which are abandoned by God, and left vnto vice, euen vnto the last breath in their bodie? I haue shewed before out of Sainte Paule, that ordinarilye sinners dye accordinge as they liue. So it is as it were a priuiledge for a wicked man, to haue his repentãce to be begunne, when he is to die. And then, if his repentance (when it doth come) bee so doubtfull: what a pitifull case are all others in? I meane the more part, which repent not at all: but die as they liued, and are forsaken of God in that extremitie, according as he promised, when he saith, *For that I haue called you, and you haue refused to come: for that I held not my hand and none of you would vouchsafe to looke towardes mee. I will laugh also at your destruction, when anguish and calamity commeth on you. You shal call vpon me, and I will not heare: you shall rise betimes in the morning to seeke me, but you shall not finde me.* 2. Cor. 13. Pro. 1. Ierem. 35.

27 When a worldling doeth see that the brightnesse of his honor, vainglory, and worldly pompe is consumed: when the heate of concupiscence, of carnall loue, of delicate pleasures is quenched: when the beautifull summer day of this life is ended, and the boisterous winter night

night of death draweth on: then will he turne vnto God, then will he repent, then will he resolue himselfe, and make his conuersion. When he can liue no longer, hee will promise any paines, what hearing or studying of the woorde of God you will: What toile or labour in his vocation you will: what prayer you will: what fasting you will: what almes deedes you canne desire: what austeritie you can imagine: hee will promise it (I saye) vppon a condition, that hee might haue life againe: vppon condition that the day might bee prolonged vnto him, though, if God shoulde graunt him his requeft (as manie times he doeth) he would performe no one point thereof: but be as careleffe as he were before. When such shall crie, with sighes and groanes as pearsing as a sworde, and yet shall not bee hearde, what comfort then will they hope for to finde? For whether will they turne themselues in this distresse? Vnto their worldelie wealth, power or riches? Alas they are gone, and the
Pro.11. scripture saith: *Riches shall not profite in the daie of revenge.* Will they turne vnto their carnall frendes? But what comfort can they giue, besides onely weeping and comfortlesse mourning? Will they

they aske helpe of the Saintes, to praie for them in this instante? Then must they remember what is written: *The saintes shall reioice in glorie, and exultation shall bee in their mouthes, and a two edged swordes in their handes, to take reuenge vppon nations, and increpations vppon people, to binde kinges in fetters, and noble men in manacles of iron: to execute vppon them the prescript iudgement of God: and this is the glorie of his saintes.* Their onely refuge must bee vnto God, who indeede is the only refuge of all: but yet in this case the Prophet saieth heere, that *Hee shal not heare them: but rather contemne and laugh at their miserie*: Not that hee is contrarie to his promise of receiuing a sinner, *As vvhat time soeuer he repenteth: and turneth from his sinnes*: But for that this turning at the last daie is not commonlie true repentaunce, and conuersion, for the causes before rehearsed. Psal. 149. Prouer. 1. Psal. 58.

28 To conclude then this matter of delay, what vvise man is there in the worlde, who reading this, will not feare the deferring of his conuersion, though it were but for one day? Who doeth knowe whether this shall bee the last day or no, that euer God vvill call him in? God saith, *I called, and you refused to come:* Prouer. 1.

come: I helde out my hande, and you woulde not looke towardes mee, and therefore will I forsake you in your extremitie. He doeth not laie how manie times, or howe long he did call, and hold out his hande. God
Apoc. 2. saith: *I stande at the doore, and knocke:* but he saieth not howe often he doeth that, or howe manie knockes hee giueth. Againe, hee saide of wicked Iezabell the feined Prophetesse in the Apocalyps, *I haue giuen her time to repent, and she woulde not, and therefore shall she perish:* but hee saith not howe long this time of
Herod. repentaunce endureth. We reade of wonderfull examples herein. Herode the father had a call giuen him, and that a lowde one, when Iohn Baptist was sent vnto him, and when his heart
Mar. 6. was so farre touched, as hee willingly heard him, and so followed his counsel in many thinges, as one Euangelist noteth: but yet because hee deferred the matter, and tooke not time, when it was offered: hee was cast off againe, and his last dooinges made vvoorse than his former. Herod Tetrarke the sonne, had a call also when he felt that
Herod the second. Luc. 11. Luc. 23. Mat. 14. desire to see Christ, and some miracle done by him: but, for that he aunswered not vnto the call, it did him no good, but rather much hurt. What a greate knocke

knock had Pilate giue him at his heart, if he had bin so gratious as to haue opened the doore presently when he vvas made to vnderstand the innocencie of christ: as appeareth by washing his hãds in testimony thereof, & his wife also sent him an admonition about the same? No lesse knocke had king Agryppa at his doore, when he cried out at the hearing of S. Paul: *O Paul thou hast perswaded mee a litle to be a Christian.* But because he deferred the mater, this motion passed away againe. Mat. 14. Agrippa. Act. 28.

26 Twise happy had Pharao beene, if he had resolved himselfe presently, vpon that motion that he felt, when hee cried to Moses: *I haue sinned, and God is iust.* But by delay he became woorse than ever he was before. S. Luke reporteth howe Felix the gouernour of Iewry for the Romans, conferred secretly oftentimes with Saint Paul, that was prisoner: and harde of him the faith in Christ: wherewith he was greatly moved, especially at one time, when Paul disputed of Gods iustice, and the daie of iudgement: whereat Felix trembled: but yet he deferred this resolution, willing Paule to depart, and come, againe another time: and so the matter by delation came to no effect. How many Pharao. Exod. 9. Acts. 24. Felix.

men doe persist dailie: some cut off by death: some lefte by God, and given over to a reprobate sense: which might haue found grace, if they had not deferred their conversion from daie to daie: but had made their resolution presently, whē they felt God to cal within their heartes,

The dāgers of passing the day of our vocatiō

30 God is most bountiful to knocke and call: but yet he bindeth himselfe to no time or space, but commeth and goeth at his pleasure, and they which take not their times, when they are offered are excuseles before his iustice, and doe

Exod. 33. not knowe whether ever it shall be offered them againe, or no: for that this thing is onely in the will and knowe-

Rom. 9. ledge of God alone, who taketh mercie where it pleaseth him, and is bounde to none. And when the prefixed time of calling is once past, woe bee vnto that partie: for a thousande vvorldes will not purchase it againe. Christ sheweth woonderfully the importaunce of this matter: vvhen entering into Ierusalem, amidst all his mirth, and glorie of receiving, hee coulde not chuse but weepe vpon that cittie, crying out with

Luc. 21. teares: *O Ierusalem, if thou knowvest also those thinges vvhich appertaine to thy peace, even in this thy daie: but nowe those things*

thinges are hidden from thee. As if hee had ſaide, If thou kneweſt (Ieruſalem) as well as I doe, what mercy is offered thee evē this daie, thou wouldſt not doe as thou doſt, but wouldſt preſently accept thereof: But now this ſecret iudgement of my father is hidden from thee, & therefore thou makeſt little account thereof, vntil thy deſtruction ſhal come ſodainly vpon thee: as ſoone after it did.

31 By this nowe may bee conſidered, the greate reaſon of the wiſe mans exhortation: *For ſlow not to turne to God: nor doe not deferre from daie to daie: for his wrath will come vppon thee at the ſodaine: and in time of revenge it will deſtroy thee.* Eccle. 5. It may bee ſeene alſo vppon that greate cauſe the Apoſtle exhorteth the Hebrewes ſo vehemently: *Dum cognomi-natur hodie*: Hebr. 3. To accept of grace even whiles that very day endured, and not to let paſſe the occaſion offered. Which every man applying to himſelfe, ſhoulde followe in obeyinge the motions of Gods ſpirite within him: and accep- Acts. 7. tinge of Gods vocation without delaye, conſideringe what a grievous thinge it is to reſiſte the holye Ghoſt: Everye man ought (I ſaye) when hee feeleth a good motion in his hart, to thinke with himſelfe: now god knocketh at my dore: Apoc. 3.

if I open presentlie, hee will enter, and dwell within me. But if I defer it vntill to morrow, I knowe not whither hee will knocke againe or no. Every man ought to remember still that saying of the Prophet, touching Gods spirit: *Hoc die si vocem eius audieritis, nolite obdurare corda vestra*: If you hear his voice calling on you to day, doe not harden your harts, but presently yeeld to him.

Psal. 94.

32 Alas (deare brother) what hope of gaine hast thou by this perillous dilation which thou makest? Thine account is encreased thereby, as I haue shewed: the debt of amendment is made more grieuous: thine enemye more strong: thy selfe more feeble: thy difficulties of conversion multiplyed: what hast thou then to withholde thee one day frō resolution? The gayning of a litle time in vanitie. But I haue proved to thee before, howe this time is not gained, but lost, beinge spent without fruite of godlinesse, which is indeed the onely true gaine of time. If it seeme pleasant to thee for the present: yet remember what the Prophet saieth, *Iuxta est dies perditionis, & adesse festinant tempora*: The day of perdition, is at hand, and the times of destruction make haste to come on. Which daye beeing once come,

Godlinesse the onelye gaine of time.

Deut. 32.

I mar-

I maruel what hope thou wilt conceiue, Doeſt thou thinke to crie *Peccaui*? it ſhal be well truely if thou canſt doe it: but yet thou knoweſt that Pharao did ſo, and gate nothing by it. Doeſt thou intend to make a good teſtament, and to bee liberall in almes deedes at that time? This, as the caſe may be, is very commendable: but yet thou muſt remember alſo that the Virgins vvhich filled their lamps, at the very inſtant, were ſhut out and vtterly reiected by Chriſt. Doeſt thou thinke to weepe & mourne, and to moue thy iudge with tears at that inſtãt? Firſt, this is not in thy handes to doe at thy pleaſure: and yet thou muſt conſider alſo, that Eſau failed, though he ſought it with teares, as the Apoſtle well noteth. Doeſt thou meane to haue many good purpoſes, to make greate promiſes, & vowes in that diſtreſſe? Call to minde the caſe of Antiochus in his extremities: what promiſes of good deedes: what vowes of vertuous life made hee to God vppon condition hee might eſcape, and yet preuailed he nothing thereby? All this is ſpoken not to put them in diſpaire, which are now in thoſe laſt calamities, but to diſſuade others from falling into the ſame: aſſuring thee (gentle reader) that the Pro-

Exodus 2.

Matth. 29.

Heb. 11.

2. Mach 9.

Esai.55. phet saide not without a cause: *Seeke vnto God while he may be found: call vpon him while hee is neere at hande. Now is the time acceptable. Now is the day of salvation,* saith
2.Cor.6. S. Paul, Now is God to be found, & neare at hand to embrace all them that truely turne vnto him, & make firme resolution of vertuous life hereafter, If we deferre this time, we haue no warrant that hee will either cal vs, or receiue vs hereafter but rather many threats to the contrary, as haue bin shewed. Wherefore I will end with this one sentēce of S. Aust: that he is both a careles, & most graceles mā, which knowing all this, will venture not-
Tract.33. in Iohan. withstanding the eternity of his salvation and damnation, vpon the doubtfule vent of his final repentance.

CHAP. VI.

Of three other impediments that hinder men from resolution: which are: sloth, negligēce, and hardnes of hart.

BEsides all other impediments which hitherto hath bene named, there are yet diverse others to bee found, if anye man could examine the particular consciences of all such as doe not resolue. But these three here mentioned, and to bee handled in this Chapter are so publike

publike and knowen: as I maie not passe them over, vvithout discovering the same: for that manie times men are evill afflicted, and know not their owne diseases: the onlie declaration wherof (to such as are desirous of their ovvne health) is sufficient to avoide the daunger of the sickenesse.

2 First then, the impedimente of sloth is a greate and ordinarie let of resolution to manie men: but especiallie in idle and delicate people, vvhose life hath beene in all ease and rest, and therefore doe perswade themselues that they can take no paines, nor abide any hardnesse, though never so faine they vvoulde. Of which Saint Paul saieth, that *Nise people shall not inherite the kingdome of heaven*. These men vvill confesse to bee true; as much and more then is saide too before: and that they vvoulde also gladlie put the same in execution, but that they cannot. Their bodies maie not beare it, they canne take no paines in their severall callinges, and in the generall they cannot fast: they cannot vvatch: they cannot praie. They cannot leaue their disportes, recreations, and merrie companions: they should dy presentlie (as they saie) vvith melan-

Of sloth.

1. Cor. 6.

cholie, if they did it: yet in their hearts they desire (forsooth) that they coulde doe the same: which seeing they cannot, no doubte say they) God wil accept our good desires. But let them harken a litle what the scripture saith hereof: *Desires doe kill the slothfull man* (saieth Salomon) *his handes vvill not fall to any worke al the day long he coveteth & desireth, but he that is iuſt, will doe, and will not ceaſe. Take the slothfull and vnprofitable ſervaunt* (saieth Christ) *and flinge him into vtter darkeneſſe, where ſhall be weeping and gnaſhing of teeth*. And when he passed by the way, and found a figtree with leaues without fruit, he gaue it presently an euerlasting curse.

Pro. 21.

Math. 25.

Mat. 12.

Four effects of sloth.

3 Of this fountaine of sloth doe proceede many effectes that hinder the slothfull from resolution. And the first is, a certaine heauines and sleepy drowsines toward all goodnes, according as the scripture saith: *Pigredo mittit ſoporem:* Sloth doth bring sleepe. For which cause S. Paul saith: *Surge qui dormis:* Arise thou that art a sleepe. And Christ crieth out often, *Videte Vigilante:* Looke about you, & watch. You shall see manie men in the world, with whom if you talk of a cow, a calfe, or a fat oxe, of a peece of grounde, or the like: they can both heare

1 Drowsines.

Pro. 19.

Eph. 5.
Mat. 13.
Mat. 24 and 25.

heare and talke vvillinglye and freshlye: but if you reason with them of their saluation and their inheritance in the kingdome of heaven: they aunswere not at all, but will heare, as they were in a dreame. Of these men then saith the wise man: *How long wilt thou sleepe, O thou slothfull fellow? when wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a litle wilt thou close thy handes togither and take rest: and so pouerty shall hasten vpon thee as a rũning post, and beggarie as an armed man shall take and possesse thee.* Pro.6.&.24

2 Feare.

4 The second effect of sloth is fonde feare of paines, and labour, and casting of doubtes where none bee, according as the Scripture saith: *Pigrum deiicit timor:* Feare discouragethe the slothfull man. And the Prophet saith of the like: *They shake for feare, where there is no feare* These men doe frame vnto themselues strange imaginations of the service of God, and daungerous events, if they shoulde followe the same. One saith: If *I* should giue much, it woulde without doubt make mee a begger. Another saith: If *I* should still imploy my selfe to painfull labour, it would kill me ere long. A third saith: If I should humble my selfe as is required, euerye Pro.19. Psal.61.

body would tread me vnder their feete. And yet all this is nothinge elſe but ſloth, as the Scripture teſtifyeth in theſe wordes, *Dicit piger, Leo eſt foris in medio plateārum, occidendus ſum*: The ſloth full man ſaith, ſitting ſtill in his houſe: There is a Lion without: If I ſhoulde goe out of doore to labour, I ſhoulde certainely bee ſlaine in the midſt of the ſtreetes.

Puſillanimitie. Eccleſ. 22. B

5 A thirde effect of ſloth is puſillanimity and faintneſſe of hearte: whereby the ſlothfull man is overthrowen, and diſcouraged by everye little contrarietye or difficultye, which hee findeth in vertue, or which hee imagineth to finde therein. Which the wiſe man *ſignifieth, when he ſaith: *In lapide luteo lapidatus eſt piger*: The ſlothfull man is ſtoned to death with a ſtone of dirt: that is, hee is overthrowen with a difficultie of an importaunce. Againe. *De ſtercore boum lapidatus eſt piger*: The ſlothfull man is ſtoned dead with the dung of Oxen, which commonly is of matter ſo ſoft, as it can hurt no man.

*The vulgar tranſlation Jo readeth: but now it is founde that there an it miſſeth the ſenſe of the text in both the theſe places here alleaged. And yet the matter it ſelfe is true though it haue no warrant hence.

Lazineſſe.

6 A fourth effect of ſloth is idle lazineſſe: which wee ſee in manye men, that vvill talke and conſult of this and that: about their amendment, but vvill

execute

execute nothing. VVhich is most fitlie expressed by the holie Ghost in these wordes: *Sicut ostium vertitur in cardine suo, ita piger, in lectulo suo*: As a doore is tossed in and out, vppon his hinges, so is a slothfull man lying lazie vppon his bed. And againe, *Vult & non vult piger*: A sloathfull man will and will not. That is, he turneth himselfe too and fro in his bedde, and betweene willing and nilling he doeth nothing. And yet further in an other place, the scripture describeth this lazinesse, saying: *The slothfull man putteth his hands vnder his girdle, & will not vouchsafe to lift them vp to his mouth, for that it is painefull.* Pro. 26. Pro. 13. Pro. 29.

7 All these and many moe are the effectes of sloth: but these foure especiallie haue I thoughte good to touch in this place: for that they let and hinder greatlie this resolution vvhich we talke of, for that hee liveth in a slumber, & will not heare, or attende to any thing that is said of the life to come, & beside this imagineth fearefull matters in the same: & thirdly is thrown down by every little blocke that he findeth in the way: and lastly is so lazie, as hee can beare no labour at all: this man (I say) is past hope to be gained to any such purpose as vve speake for.

8 To

Menes to remoue sloth.

8 To remoue therefore this impediment, this sorte of men ought to laie before their eies the labours of Christ, and of his Saints, the exhortations they vsed to other men, to take like paines, the threates made in Scripture against them which labour not: the condition of our present warfare, that requireth travell: the crowne prepared for it: and the misery insuing vppon idle and lazie people. And finally, if they cannot beare the labour of vertuous life, which in deede is accompanied with so manie consolations, as it may not rightfullie be called a labour: how will they abide the labour and tormentes of the life to come, which must bee both intollerable and everlasting.

2. Thes. 3.

9 S. Paul saith of himselfe, and others to the Thessalonians, *We did not eate our bread of free cost, when we were with you: but did worke in labour, and wearinesse both day and night*: thereby to giue you an example of imitation: denouncing further vnto you: that *If any man would not worke, he should not eate*. Christ in his parable still reprehendeth grievouslie those that stoode idle, saying: *Quid hic statis tota die otiosi*: Why doe you stand here all the day idle, and doing nothing:

Mat. 20.

Iohn. 15.

I am a vine (saith Christ), *and my father*

is

is an husband man: every branch that beareth not fruit in mee, my Father will cut off, and cast into the fire. And in another place: *Cut downe the unprofitable tree: why doeth it stande heere, and occupie uppe the grounde for nothinge?* And againe, *The kingdome of heaven is subiect to force: and men doe gaine it by violence and labour.* For which cause the wise man also saith: *Whatsoever thy hand can doe in this life, doe it instantly: for after it, there is neither time, nor reason, nor wisedome, nor knowledge that we can imploy.* And againe the same wise man saith: *The lazie hande worketh beggerie to it selfe, but the labourfome and valiant hand heapeth uppe great riches.* And yet further to the same effect. *The sloathfull man will not sowe in the winter, for that it is colde: and therefore he shall begge in the summer, and no man shall take pittie of him.*

Luc.13. Matt.11. Eccles.9. Pro.10. Pro.20.

10 All this pertaineth to shewe, howe that this life is a time of labour, and not of idlenesse, and appointed to vs for the attaining of heaven: it is the market whereof we must buy the battle wherein we must fight, & obtaine our crowne: the winter wherein wee must sowe: the day of labour, wherein we must sweate, and get our penny. And he that passeth over lazilie this day, as the most part

of

of men doe, must suffer eternall povertie, & need in the life to come: as in the first parte of this booke more at large hath bin declared. Wherefore the wise man, or rather the holie Ghost by his mouth, giveth each of vs, a most vehement admonition and exhortation, in these wordes. *Run about, make hast: stir vp thy friend: giue no sleepe vnto thine eies: let not thine eie liddes slumber: they skip out as a Doe from the hãds of him that holdeth her: and as a birde out of the handes of the fowler. Goe vnto the Emmet, thou slothfull man, and consider her doinges, and learne to be wise: shee having no guide, teacher, or captaine, prouideth meate for her seife in the summer, and gathereth togither in the harvest, that vvhich maie serue her to feede vppon in the winter.* By which words we are admonished in what order wee ought to behaue our selues in this life, & how diligent & careful we should be in doing of al good workes, (as S. Paule also teacheth) considering as the Emmet laboureth most earnestlie in the harvest time to laie vp for the winter to come: so we should for the next world: and that slothfulnes to this effecte is the greatest and most daungerous let that maie be. For, as the Emmet shoulde die in the vvinter most certainely for hunger, if hee should liue idlie

Pro 9.

Col. 1. Rom. 12. Gal. 6.

idly in the ſummer: ſo without all doubt they are to ſuffer extreame neede and miſery in the world to come, who nowe for ſloth doe omit to labour.

11 The ſecond impediment is called by me in the title of this Chap. negligence. But I doe vnderſtand thereby a furder matter, than commonly this word importeth. For I doe comprehend vnder the name of negligence all careleſſe and diſſolute people, which take to hearte nothing that pertaineth to GOD or godlineſſe, but only attende to worldly affaires, making their ſalvation the leaſt part of their cogitations. And vnder this kinde of negligence, is contayned both Epicuriſme (as S. Paule noteth in ſome Chriſtians of his daies, who beegan only to attend to eat & drinke, & to make their bellies their God, as manye of our Chriſtians nowe doe) as alſo a ſecret kinde of Atheiſme, or denying of God: that is, of denying him in life and behauiour, as S. Paule expoundeth it. For albeit theſe men in vvoordes doe confeſſe God, and profeſſe themſelues to be as good Chriſtians as the reſt: yet ſecretlye indeede they doe not beleeue God, as their life and doinges doe declare. Which thing Eccleſiaſticus diſcovereth plainely, when hee ſaith: *Væ*

Of negligence.

Epicuriſme. or life of Epicures. Phil 3. Rom. 16.

Tit. 1.

diſſo-

dissolutis corde, qui non credunt Deo. Wo be vnto the dissolut, & carelesse in hart which doe not beleeue God. That is, though they professe that they beleeue & trust in him: yet by their dissolute & careleslie doings, they testifie that in their hartes they beleeue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Of careleſſe Atheists. Deut 22.

12 These kind of men are those: which the Scripture noteth and detesteth for plowing vvith an oxe, and an Asse together: for sowing their grounde vvith mingled seede: for wearing apparell of linsie woolsie: that is, made of flax and woole togither. These are they of whome Christ saith in the Reuelation, *I woulde thou were either colde or hote. But for that thou art lukewarme, and neither colde nor hote: therefore will I begin to vomit thee out of my mouth.* These are they vvhich can accorde all religions togither, and take vp all controversies by onelye saying, that either they are differences of small importance, or else that they appertaine only to learned men to thinke vppon, and not vnto them. These are they which can apply themselues to any companye, to anye time, to anye Princes pleasure, for matters of life to come. These men forbid all talke of spi-

Apoc.

rite, religion, or deuotion in their presence: onelye they will haue men eate, drinke, and be merry with the mirtel newes of the court, and affaires abroad: sing, daunce, laugh, and play at cardes: and so passe ouer this life in lesse consideration of God, than the very heathens did. And hath not the scripture reason then, in saying that these men in their harts and workes are Atheists? Yes surely. And it may be proued by many rules of Christ. As for example: this is one rule set down by himselfe, *By their fruites yee shall know them.* For such as the tree is within, such is the fruite vvhich that tree sendeth foorth. Againe, *The mouth speaketh from the abeundance of the hart:* and cõsequently, seeing their talke is nothinge but of worldely vanities: it is a signe there is nothing in their hart but that. And then it followeth also by a third rule, *Where the treasure is, there is the hart.* And so, seeing their hearts are onely set vppon the world: the world is their onely treasure and not God. And consequently, they prefer that before God, as indeed Atheists doe. Luc. 6. Mat. 10. Mat. 6.

The chiefe cause of Atheimeat this daie.

13 This impediment reacheth far and wide at this day, and infinit are the men which are intangled therewith: and the cause thereof especiallye is inordinate

Ioue

1.Iohn.2. loue of the worlde: which bringeth men to hate God, and to conceiue enmitie against him, as the Apostle saith: & therefore no marvel, though indeed they neither beleeue, nor delight in him. And of al other men, these are the hardest to be reclaimed, & brought to anie resolution of amendment: for that they are insensible: & beside that do also flie al meanes whereby they maie bee cured. For, as there were small hope to bee conceived of that patient, which being grievously sick, should neither feele his disease, nor beleeue that he were distempered, nor abide to heare of Phisicke, or phisitions, nor accept of any counsell that shoulde be offered, nor admit any talke or consultation about his curing: so these men are in more dangerous estate than anie other, for that they know not their own daunger: but perswading themselues to be more wise than their neighbours, doe remoue from their cogitations al things whereby their health maie bee procured.

A comparison.

The waie to cure careless men.

24 The onelie vvaie to doe these men good, (if there be anie way at all) is to make them know that they are sicke and in great danger; which in our case maie bee doone best (as it seemeth to me) by giving them to vnderstand howe far

far they are off, from any one peece of true Christianity, & consequently frō all hope of salvation that may be had therby. God requireth at our handes, that *We should loue him, and serue him, withall our heart, withall our soule, and withall our strength.* Deut.26. Mat.22. Luc.10. Thele are the prescript wordes of God, set downe both in the olde and new law. And how far (I pray thee) are these men off from this, which implove not the halfe of their hart, nor the halfe of their soul, nor the halfe of their strēgh in Gods service: nay not the leaſt parte thereof? God reqnireth of vs, that wee should make his lawes and precepts our study and cogitations: that we shoulde thinke on them continually, and meditate vppon them both daye and night, at home, and abroade, earlye and late, when we goe to bed, and when wee rise in the morning: this is his commaundement, and there is no dispensation therein. But how far are those men from this, which bestow not the third part of their thoughtes, vppon this matter, no not the hundred part, not scarce once in a yeare doe talke thereof? Can these men say they are christians, or that they beleeue in God? Deut.6.11. Iohn.1.

15 Christ making the estimate of thinges in this life, pronounced this sentence,

Luc.19. tence, *Vnum est necessarium:* One onelye thing is necessarye, or of necessitye in this worlde: meaning the diligent and carefull service of God. These men finde manye thinges necessarye besides this one thing, and this nothing necessary at al. How far doe they differ them in iudgment from Christ? Christes Apostle saith, that a Christian *Must neither loue*
1.Iohn.2. *the vvorlde, nor any thing in the vvorlde.* These men loue nothing elle, but that which is of the worlde. He saith, that *Whosoeuer is a friende to the worlde, is an enemie to Christ.* These men are enemies to whosoeuer is not a friende to the
Luc.18 world. How then can these men holde of
Ephe.5 Christ? Christ saith, *We shoulde prey still.* These men pray neuer. Christes Apostle saith, that *Couetousnesse, vncleanenesse, or security, shoulde not bee so much as once named among Christians.* These men haue no other talke but such: Finally, the whole course and canon of Scripture runneth, that Christians shoulde
Luc.21, bee, *Attenti, vigilantes, soliciti, instantes,*
Mat.24. *feruentes, perseeuerantes, sine intermissione:*
Mich.6. that is, Attent, vigilant, carefull, instant,
Rom.11. fervent, and perseverant without inter-
Rom 12. mission in the seruice of God. But these
Mat.10. menne haue no one of these poyntes, nor anye degree of anye one of these

points,

points, but every one the cleane contrary. For they are neither attent to those thinges vvhich appertayne vnto God, nor vigilant, nor solicitous, nor carefull, and muchlesse instant and fervent, and least of al perseverant without intermission: for that they neuer begin: But on the contrary side they are careleſſe, negligente, lumpish, remisse, keycolde, perverse, contemning & despising, yea loathing, and abhorring al matters, that appertain to the mortifying of themselues, & true seruice of God. What part haue these men then in the lot and portion of Christians, beside only the bare name which profiteth nothing.

16 And this is sufficient to shew hovv greate and dangerous an impediment this careleſſe, senseleſſe, and supine negligence is, to the resolution, whereof wee intreate. For if Christ require to the perfection of this resolution, that vvhosoeuer once espieth out the treasure hidden in the fielde (that is, the kingdome of heauen, and the right way to come to it) hee shoulde presentlye goe and sell all that hee hath, and buy the fielde: that is, hee shoulde prefer the persuite of this kingdome of heaven, before all the commodities of this life, whatsoeuer, and rather venture Matth 13.

venture them all, than to omitte this treasure: If Christ, I say, require this, as hee doeth, when will these men ever bee brought to this point, which will not giue the left part of their goods to purchase that fielde, not goe foorth of doore to treate the buyinge thereof, nor will so much as thinke, or talke of the same, nor allow of him which shall offer the meanes or vvaies to compasse it?

17 VVherefore, whosoever findeth himselfe in this disease, I woulde counsell him to reade some Chapters of the first part of this booke: especiallye the third and fourth, treatinge of the causes, for which wee were sent into this worlde, as also the fift, of the account which we must yeelde to God, of our time here spent: and he shall thereby vnderstande, I doubt not, the error, and daunger hee standeth in, by this damnable negligence wherein hee sleepeth, attending onely to those thinges which are mere vanities, & for which he came not into this world: & passing over other matters, without care or cogitation, which onely are of importance, and to haue beene studyed, and thonght vpon by him.

18 The thirde and last impediment that

that I purpoſe to handle in this booke, is a certaine affliction or evill diſpoſitiō in ſome men, called by the ſcriptures, hardnes of hearte, or in other woordes, obſtinacie of minde: vvhereby a man is ſetled in reſolution, never to yeeld from the ſtate of ſinne vvherein hee liveth, vvhatſoever ſhall, or maie bee ſaide againſt the ſame. And I haue reſerved this impediment, for the laſt place in this booke, for that it is the laſt, & worſt of all other impedimentes diſcovered before, containing all the evill in it ſelfe that any of the other before rehearſed haue, and adding beſides a moſt wilfull, and malicious reſolution of ſinne, quite contrarye to that reſolution, which we ſo much endevour to induce men vnto. Of hardnes of heart.

16 This hardeneſſe of hearte hath diverſe degrees in diverſe men, and in ſome much more grievous than in others. For ſome are arrived to that high and chiefe obduration, which I named before, in ſuch ſorte, as albeit they well knowe that they are amiſſe: yet for ſome worldlie reſpecte or other, they vvill not yeelde, nor change their courſe. Such vvas the obduration of * Pilate, though he knew that he condemned Chriſt wrongfullie: yet, not to Two degrees of hardnes of hart. Mat 27. B * It ſeemed to bee of weakenes rather than of ſuch obduration, as was, in Pharao or is ſpoken of here.

to leese the fauour of the Iewes, or incur displeasure, with his prince, he proceeded and gaue sentence against him.

Exod. 6. 7. 8. This also was the obduration of Pharao, who, though he saw the miracles of Moses, and Aaron, and felte the strong hande of God vpon his kingdom: yet not to seeme to be ouercome by such simple people as they were, not

Act. 26. 27. B that men should thinke hee would be inforced by any meanes to relent, hee

[b] In these two also it seemeth rather to haue beene ignorance, than obduration. But the example is notably foūd in the preists Scribes, and Pharisees, who euer opposed themselues against the preaching of Christ, & at the length put him to death.

persecuered still in his wilfull wickednesse, vntill his last and vtter destruction came vpon him. This hardnesse of hart was also in king Agrippa, and Felix gouernor of Iewry, who, though in their owne conscience thay thought that Saint Paul spake truth vnto them: yet, not to hazard their credit in the world, they continued stil, and perished in their own vanities. And commenly this obduration is in all [a] persecutors of vertue, and vertuous men, and especially of those that professe the trueth: whome though they seeme evidently to bee innocent, and to haue the word of God, and equity on their side: yet to mainetaine their estate, credit and fauoure in the worlde, they persist without either mercie or release, vntill God cut them off in the middest

[a] Persecutors.

of

of their malice, and furious cogitations.

20 Others there are, who haue not this obduration in so high a degree as to persist in vvickednesse, directlie against their owne knowledge: but yet they haue it in another sort: for that they are setled in firme purpose to follow the trade, which already they haue begun: and will not vnderstand the dangers therof: but do seek rather means to perswade themselues and quit their cōsciences therein: & nothing is so offensiue to them, as to heare any thinge against the same. Of these men holy Iob saith, *Dixerunt Deo, recede a nobis, & scientiam viarum tuarum nolumus:* They saie to God, depart from vs, we will not haue the knowledge of thy waies. And the Prophet David yet more expresselie. *Their furie is like the furie of serpentes, like to cocatrices that stoppe their eares, and will not heare the voice of the inchanter.* By this inchanter hee meaneth the holy ghost, which seeketh by all meanes possible to charme thē from the bewitching, wherin they stande, called by the wise man, *Facinatio nugacitatis.* The bewitching of vanitie. *But* (as the Prophet saith) *they will not heare, they turne their backes they stoppe their eares, to the ende they*

A second degree of obduration.

Iob. 21.

Psalme 57.

Sap. 4.

Zach. 7.

may not vnderstand: they put their hearts as an adamant stone, least they should heare Gods law and be conuerted.

21 The nation of Iewes is particularly noted to haue beene alwaies giuen to this great sin, as S. Steuen witnesseth when he said vnto their owne faces: *You stifnecked Iewes, you haue alwaies resisted the holie Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saintes of God, in whome the holie Ghost spak vnto them from time to time for amēdment of their life: and for that through the light of knowledge which they had by hearing of Gods lawe, they coulde not in trueth, or shewe condemne the things, which were saide, or auoide the iust reprehensions vsed towardes them; and yet resolved with themselues, not to obey or change the custome of their proceedings: therfore fell they in sinne to persecute sharpelye their reprehendors: whereof the only cause was hardnes of heart: *Inpuaverunt facies suas supra petram, & noluerunt reverti:* saith God by the mouth of Ieremy: They haue hardened their faces aboue the hardnes of a rocke, and they will not turne to mee. And in another place of the same Prophet he complaineth grieuously

The hard harted Iewes. Acts 7.

Luc. 11.13. Mat. 5.

Ierem. 5.

wilfulye of his perverſneſſe: *Quare ergo aversus eſt populus iſte in Ieruſalē, aversione contentioſa*: And why then is this people in Ieruſalem revolted from mee by ſo contētious and peruerſe an alienation, as they will not hear me any more. &c. and yet againe in another place: *Quari moriemini domus Iſrael*: Why will you die you houſe of Iſrael? Why wil you damne your ſelues? Why are you ſo obſtinate as not to hear, ſo peruerſe as not to learne: ſo cruell to your ſelues as you will not know the dangers wherein you liue, nor vnderſtand the miſery that hāgeth over you. Ezech. 18.

22 Doeſt thou not imagine (dear brother) that God vſeth this kind of ſpeech not onely to the Iewes, but alſo to many thouſand Chriſtians, and perhaps alſo to thy ſelfe many times everye day: for that thou refuſeſt his good motions & other means ſent from him: to draw thee to his ſervice, thou being reſolved not to yeeld thereunto, but to followe thy purſute whatſoever perſuaſiōs ſhal come to the contrary? Alas how many Chriſtians be there, who ſay to God daily (as they did whome I named before) *Depart from vs: wee will not haue the knowledge of thy waies*. How many be there which abhor to hear good counſell? Fear & trem- Iob 21.

ble to read good bookes? Flie and detest the frequentation of godlie companie, least by such occasions they might be touched in conscience, converted, and saved? How manie be there which saie with those most miserable harde hearted men, whereof the scripture speaketh:

Esai.28. *Percussimus fœdus cum morte, & cum inferno fecimus pactum*: Wee haue striken a league with death, and haue made a bargaine with hell it selfe? Which is as much to saie, as if they had saide: Trouble vs not, molest vs not with thy perswasions: spende not thy wordes and labour in vaine, talke vnto others who are not yet setled: let them take heaven that will: we for our partes are resolved: we are at a point: we haue made a bargaine that must bee performed, yea though it be with hel, and death euerlasting.

The discription of an hard harte. Psal.75. 23 It is a wonderfull fury, the obduration of an heard heart: and not without cause cõpared by the Prophet (as I shewed before) to the wilfull furie & rage of serpents. And another place of scripture

Esai.14. describeth it thus: *Durus es, & nervus ferreus cervix tua, & frons tua ærea*: Thou art hard harted, & thy necke is a sinow of iron, and thy foreheade is of brasse. What can bee more vehemently spoken

to

to expresse the hardnesse of this mettal? But yet S. Barnard expresseth it more at large in these wordes: *Quid ergo cor durum*: And what is then an hard hart? And hee aunswereth immediatly: An harde heart is that which is neither cut by compunction, or softened by godlinesse, nor mooved with praiers: nor yeeldeth to threatning, nor is anye thing holpen, but rather hardened by chastening. An hard hart is that which is ingratefull to Gods benefites: disobedient to his counsels: made cruell by his iudgementes: dissolute by his allurementes: vnshamefast to filthines: feareless to perilles: vncurtuous in humane affaires: retchles in matters pertayning to God: forgetfull of thinges past: negligent in thinges present: improvident for things to come. Lib 1. de confid. ad Eug. cap. 1.

24 By this description of S. Barnard it appeareth, that an harde hart, is almost a desperate & remedilesse disease, where it falleth. For what will you do (saith this good father) to amende it? If you lay the grieuousnes of sinne before him, hee is not touched with compunction. If you alleadge him all the reasons in the worlde, why we ought to serue God, and why we ought not to offend, & dishonour him: hee is not mollified by this The explication of S. Barnardes wordes.

consideration of pitty. If you woulde requeſt him and beſeech him with teares euen on your knees: hee is not moued. If you threaten Gods vvrath againſt him: hee yeeldeth nothing thereunto. If God ſcourge him indeede, he waxeth furious, & becommeth much more hard than before. If God beſtow his benefites on him: he is ingratefull: If he counſell him for his owne ſalvation: hee obeieth not. If you tell him of Gods ſecret, and ſeuere iudgements: it driveth him to deſperation, and to more cruelty. If you allure him with gods mercy: it maketh him diſſolute. If you tell him of his owne filthines, hee bluſheth not. If you admoniſh him of his perils: hee feareth not. If hee deale in matters tovvardes men: he is proud and vncourteous. If he deale in matters towardes God: hee is raſh, light, and contemptuous. Finally, hee forgetteth whatſoever hath paſſed before him tovvardes other men, either in reward of godlineſſe, or in puniſhment of ſinners. For the time preſent, he neglecteth it, nor maketh anye accounte of vſinge it to his benefite. And of thinges to come either of bliſſe or miſerye, hee is vtterlye vnprovident: nor will eſteeme thereof, lay you them never ſo often, or vehementlye

mently before his face. And what way is there then to doe this man good?
25 Not without great cause surely did the wise man praie so hartely to GOD: *Animæ irreuerenti, & infrænatæ ne tradas me:* Deliuer me not ouer (O Lorde) vnto a shameles and vnruly soule. That is, vnto a hard, and obstinate hart. Where of hee giueth the reason in an other place of the same booke: *Cor enim durum habebis male in nouissimo:* For that an harde heart shall bee In euill at the last daie. O that all hard harted people would note this reason of scripture. But Saint Barnard goeth on, and openeth the terror hereof more fully, when he saith: *Non duri cordis salutem vnquam adeptus est, nisi quem forte miserans Deus abstulit abeo (iuxta Prophetam) cor lapideum, & dedit cor carneum.* There was neuer harde harted man saued except GOD by his mercie did take awaie his stony hart and giue him a heart of flesh according to the Prophet. By which wordes Saint Barnarde signifieth, and prooueth out of the Prophet, that there are two kindes of heartes in men, the one a fleshie heart, which bleedeth if you but pricke it: that is, it falleth to contrition, repentaunce, and teares, vppon neuer so small a checke for

The danger of an hard hart. Ezech. 23. Ezech. 36.

Lib. 1. de consid. ca. 2. Ezech. 36.

Two kindes of hearts in men with their Properties.

fin. The other is a ſtonie hart, which if you beat and buffet never ſo much with hammers, you maie affoone breake it in peeces, as either bende it, or make it to bleede. And of theſe two hearts in this life dependeth all miſerie, or felicitie for the life to come. For as God when hee woulde take vengaunce of Pharao, had no more grievous vvaie to doe it, than to ſaie: *Indurabo cor Pharaonis*: I will harden the hart of Pharao: That is (as Saint Auguſtine expoundeth) I will take awaie my grace, and ſo permit him to harden his owne heart: ſo when hee woulde thewe mercie to Iſraell, he had no more forcible means to expreſſe the ſame, than to ſaie: *I vvill take awaie the ſtonie hart out of your fleſh, and giue you a fleſhie hart inſteed thereof.* That is, I vvill take awaie your harde hearte, and giue you a ſoft hart that will be moved, when it is ſpoken to. And of all other bleſſinges, and benefites, which God doeth beſtowe vppon mortall men in this life, this ſofte and tender heart is one of the greateſt: I mean ſuch an hart as is ſoone mooved to repentaunce: ſoone checked and controled, ſoone perſed, ſoone made to bleede: ſoone ſtirred to amendment. And on the contrarie part, there can bee noe greater curſe or malediction laide

Exod. 47. 14
Aug. lib. 18 ſuper Exod. & ſerm. 88. de tempt.
Ezec. 36.

laid vpon a Christian, than to haue an hard and obstinate hart, which heapeth every day vengance vnto it selfe, and his maister also. S. Paul saith it is compared by the Apostle vnto the grounde, which no store of rain cā make fruitful, though it fall never so often vpon the same, and therefore he pronounceth thereof, *Reproba est, maledicto proxima, cuius consummatio in combustionem.* That is, it is reprobate & next dore to malediction, whose end or consummation must be in fire & burning. Heb. 6.

26 Which thing being so, no marvell though the holye scripture doe dehort vs so carefullye from the obduration and hardnes of heart, as from the most daungerous and desperate disease, that possibly may fall vpon the Christian, being indeede, as the Apostle signifieth, the next doore to reprobation it selfe. S. Paul therefore crieth: *Nolite contristari, nolite extinguere spiritum Dei*: Doe you not make ladde, doe you not extinguish the spirite of GOD by obduracon, by resistinge and impugning the same. Againe, *Non obduretur quis ex vobis fallacia peccati*: Let no man be harde hearted among you through the deceite of sinne. The Prophet David also crieth: *Hodie si vocem eius audieritis: nolite* Eph. 4. 1. Thes. 5. Heb. 3. Psalm. 94.

obdurare corda vestra: Even this day if you will heare the voice of God calling you to repentaunce, see you harden not your harts against him. All which earnest speeches, vsed by Gods holy spirit doe giue vs to vnderstand how carefully wee haue to flye this most pestilente infection of an heard hart: whih almighty God by his mercye giue vs grace to doe, and indue vs with a tender hart towardes the full obedience of his di-

3.Kings.3. vine Maiesty: such a soft heart (*I* saye) as the wise man desired, when hee said to God: *Da servo tuo cor docile*: Giue vnto me thy servant (O Lorde) an heart that is docible, and tractable to bee instructed: such an heart as God himselfe describeth to be in all them whome

Esai.66. hee loveth, saying: *Ad quem respiciam nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whome will I haue regard or shew my favour, but vnto the poore & humble of heart, vnto the contrite spirite, and to such as trēble at my speeches?

27 Beholde, deare brother, what an heart God requireth at thy hand. A little poore and humble heart, for so much importeth the diminutiue *pauperculus*, also a contrite heart for thine offences past: & an heart that trembleth at every

word

worde that commeth to thee from God by his ministers. How then wilt thou not feare at so many wordes, and whole discourses, as haue beene vsed before, for thine awakening: for opening thy perill. for stirring thee to amendement? Howe vvilt thou not feare the threates and iudgements of this great Lord for thy sinne? How wilt thou dare to proceede anie further in his displeasure? How wilt thou deferre this resolution any longer? Surely the least part of that which hath beene saide, might suffice to moue a tender harte, an humble and contrite spirit, to present resolution and earnest amendment of life. But if altogether cannot moue thee to doe the same. I can say no more, but that thou hast a verie hard hart indeede: which I beseech our heauenly father to soft€ for thy saluation, with the precious hoat bloud of his only son, our sauior, who was content to shed it for that effect vpō the crosse.

28 And thus now hauing said so much as time permitteth me. concerning the first generall part required at our hands for our saluation: that is, concerning resolution, appointed by my *diuisiō in the beginning to be the subiect or matter of this first booke, I will end here: deferring.

The conclusion of this whole boke.

B

* As may appeare in my preface to the reader.

B

ring for a time the performaunce of my purpose for the other two bookes* vpon the causes, and reasons set downe in an aduertisement to the reader, at the very first entrance into this book: nothing doubting, but if God shall vouchsafe to work in any mans hart by means of this booke, or otherwise this first point of resolution, the most hard of all other: thē will hee also giue meanes to perfect the worke begun of himselfe, & wil supply by other waies the two principall partes following: that is, both right beginning & constant perseverance, wherevnto my other two bookes promised are appointed. It will not be harde for him that were once reformed, to find helpers and instructers ynowe, the holy Ghost in this case beeing alwaies at hand: there want not good books & better mē, God be glorified for it, in our owne country at this day, vvhich are well able to guide a zealous spirite in the right way to vertue, and yet as I haue promised before, so meane I, by gods most holy helpe and assistaunce, to lend thee (gentle reader) as my time and ability wil permit, the other two bookes also: especially if it shall please his divine maiesty to comfort me thereunto, with the gaine or good of any one soule; by this which is already done, that

* Which was for that either time, or healsh, or libertie did not permit. Phil. 2.

that is, if I shall conceiue or hope, that anie one soule, so deerelie purchased by the precious bloud of the sonne of God shall bee mooved to resolution by anie thing that is heere saide: that is, shall be reclaimed from the bondage of sin, and bee restored to the service of our maker and redeemer: vvhich is the onely ende of my vvriting, as his maiestie best knoweth.

19 And surelie (gentle reader) though I must confesse that much more might bee saide of this pointe of resolution, than is heere touched by mee, or than anie man can well vtter in anie competent kinde of book or volume: yet am I of opinion, that either these reasons heere alleadged are sufficient, or else nothing will suffice, for the conquering of our obstinacie, & beating downe of our rebellious disobedience in this point. Here thou maiest see the principall argumentes inducing thee to the service of God, and detestation of vice. Here thou maiest see the cause and end why thou wast created: the occasion of thy comming hither: the thinges required at thy handes in particular: the account that will be demanded of thee: his goodnes tovvardes thee: his watchfulnes over thee: his desire to win thee: his reward

The effect of that which hath been said in this booke.

The first parte.

reward if thou doe well: his infinit punishment if thou doe euill: his calling: his baites: his allurements to saue thee. And on the contrarie part, here are discouered vnto thee the vanities and deceites of those impediments, hinderances, or excuses, which any way might let, stay or discourage thy resolution: the feined difficulties of vertuous life are remooued: the conceited feares of gods seruice are taken away: the alluring flatteries of worldely vanities are opened: the foolish presumption of Gods mercie: the daunger of delaie: the dissimulation of sloth: the desperate perill of careless and stonie harts are declared. What then wilt thou desire more to moue thee? what further argument wilt thou expect to draw thee from vice and wickednesse than all this is?

In the second part.

30 If all this stir thee nor, what will stirre thee, gentle reader? If when thou hast read this, thou laie downe thy booke againe, and walke on thy careless life as quietly as before: what hope (I beseech thee) maie be conceiued of thy saluation? Wilt thou goe to heauen, liuing as thou doest? It is impossible. As soone thou maiest driue God out of heauen, as get thither thy selfe.

in

in this kinde of life. What then? Wilt thou forgoe heaven, and yet escape hell too? This is lesse possible, whatsoever the Atheistes of the woorlde doe perswade thee. Wilt thou deferre the matter, and thinke of it hereafter? I haue told thee mine opinion heereof before. Thou shalt never haue more abilitye to doe it than nowe, and it may bee, never halfe so much againe. If thou refuse it nowe, I may greatly feare, that thou wilt be refused hereafter thy selfe. There is no way then so good, deare brother, as to doe it presentlye vvhiles it is offered. Breake from that Tyrant vvhich detayneth thee in servitude: shake off his chaines: cut a sunder his bondes: runne violently to Christ, which standeth readye to imbrace thee, with his armes open on the crosse. Make ioyfull all the Angels and court of heaven vvith the conversion: strike once the stroke with God againe: make a manlye resolution: say with the olde couragious souldiour of Iesus Christ, Saint Ierom: if my father stoode weepinge on his knees before mee, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolkes howling on every side to retaine mee in sinfull life with them: I would fling of my

Luc. 13.

A notable saying of S. Ierome.

my mother to the grounde: diſpiſe al my kindred: run ouer my father, & tread him vnder my feete, thereby to run to Chriſt when he calleth me.

31 Oh that we had ſuch hartes as this ſervant of God had, ſuch courage, ſuch manhoode, ſuch fervent loue to our maiſter. Who would lie one day in ſuch ſlavery as wee doe? Who woulde eate huskes with the prodigall ſonne among ſwine, ſeeing he may returne home, and be ſo honourably received and intertayned by his olde father: haue ſo good cheere and banqueting: & beare ſo great melodie, ioy and triumph, for his returne? I ſay no more herein, deare brother, than thou art aſſured of, by the woorde and promiſe of GODS owne mouth: from which can proceede neither falſhoode nor deceit. Returne then, I beſeech thee: laye hande faſt on his promiſe, who will not faile: run to him now hee calleth, whiles thou haſt time: and eſteeme not all this world woorth a ſtrawe in reſpect of his owne act: for ſo ſhalt thou bee a moſt happye and thriſe happy man, & ſhalt bleſſe hereafter the houre & moment that ever thou madeſt this reſolution: and for my part (I truſt) ſhall not bee voide of ſome portion of thy felicitye. At leaſtwiſe I doubt not

but

but thy holie conversion shall treate for me with our common Father, vvho is the God of mercies, for remission of my manie sinnes, and that I may serue and honour him togither with thee, all the daies of my life, vvhich oughte to bee both our petitions: and therfore in both our names, I beseech his divine maiestie to graunt it to vs:

for ever and ever,

Amen.

The ende of this booke of

RESOLVTION.